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1779

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THE
LITTLE BOOK OPEN,
The Roar of the Approaching Lion!
OR THE
SEVEN THUNDERS.

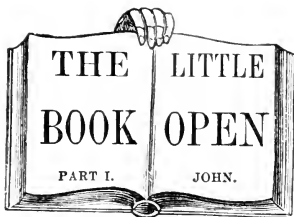
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UNITED STATES OF AMERICA.



Dan. 8: 14.

THE ROAR OF THE APPROACHING LION!

Or the

SEVEN

B.C. 457
A.D. 486
O. 291

Rev. 12: 14.

Rev. 11: 3.

Rev. 11: 2.

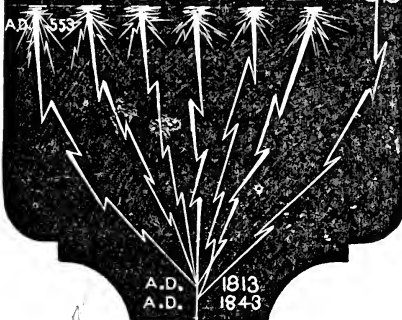
Dan. 12: 12.

Dan. 12: 11.

Dan. 12: 7.

THUNDERS

A.D. 553



A.D. 1813
A.D. 1843

1813
1843

1888.

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*None of the wicked shall understand;
But the wise SHALL understand.*



PS 1777

H: 41.5

Entered, according to Act of Congress, Jan. 25th, 1869, by

JOHN BISHOP HALL,

In the Clerk's Office of the District Court of the United States, for the
Southern District of Ohio.

BEHOLD! THE BRIDEGROOM COMETH!
GO YE OUT TO MEET HIM!

WHO then IS a faithful and wise servant, WHOM his Lord HATH made ruler over his household, *to give them meat in DUE season?*—

But God HATH CHOSEN the *foolish* things of the world to confound the *wise*; and God HATH CHOSEN the *weak* things of the world to confound the things which are *mighty*; and *base* things of the world, and things which are *despised*, HATH GOD CHOSEN, yea, and things which *are not*, to bring to naught things that are: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE.—

I thank Thee, O Father, Lord of heaven and earth, because Thou hast HID these things from the *wise* and *prudent*, and hast REVEALED *them unto babes*.—

And every man that hath THIS HOPE in him PURIFIETH himself, even as HE is pure.

REVELATION, CHAPTER X.

How SWEET are *thy words* unto my *taste*! Yea, SWEETER than *honey* to my *mouth*!—

Meats for the *belly*, and the *belly* for meats; but God shall *destroy* both *it* and *them*!—

Whose *God* is their *belly*.—

Thou shalt EAT this LITTLE BOOK, and it shall be to thee SWEET as HONEY; or WORMWOOD and GALL!—A savor of *death* unto *death*, or of *life* unto *life*.

ON THE 15TH OF THIS JANUARY, GOD SAID WITH VOICE TO ME THESE WORDS: BEHOLD, I SET BEFORE THEE AN OPEN DOOR; WITHIN IS LIFE, WITHOUT IS DEATH.—

JOHN, JAN. 25TH, A. D. 1869.

The *description* of the Angel, or Messenger, *is the description* of his Message. The Messenger may be, and is a very *weak* creature. But his Message is *mighty*, for it is of God. AND GOD IS MIGHTY!—Clothed with a

VI

cloud. It is, and shall be high, and lifted up.—A rainbow upon his head. Extending peace, before the Lion shall come to tear, and devour; and proclaiming the speedy reign of the Prince of Peace.—His face as it were the sun. Its first part is descriptive of the nature, and glory of God; and the whole reflecting the mind of the Coming King, the Sun of Righteousness.—His feet as pillars of fire. Its latter part portrays the nature, and character of the Devil; and the two Hells into which the wicked are cast. The Message shall be planted upon the sea, the Messenger on the earth. The foot of the Message, and left foot of the Messenger are as pillars of fire.

THE REVELATION WHICH GOD GAVE UNTO JOHN.



“THERE is no God?” Well then vain man
Thyself, the earth, the heavens scan;
All that exists, each star that glows,
And say from whence all these arose.
From *chaos* did these worlds arise
That now bedeck the gorgeous skies?
Is then the *great* formed by the *less*?
Made they *themselves* from nothingness?
Dost not thou trace through all their laws
The workings of a Great First Cause?

Are these *effects* th' Eternal One?

Then is one ray the mighty Sun!

Effects are infin'tes'mal things,

And each from certain causes springs.

Each world, each particle of mist

Doth from specific cause exist.

And though their laws none may detect,

Each finite *cause* is an *effect*.

And step by step we thus are led

Until we reach the *Fountain Head!*

All causes flowing forth from it,

A Cause Eternal, Infinite!

"From whence came it?" This Cause came not.

Were time and endless space begot?

Or canst thou hold them in thy palm?

This First Cause is the Great I Am!

ERE THE BEGINNING THEN BEGIN,

When space was void, and naught within!

No earth, nor moon, nor stars, nor sun ;
 Only th' Eternal, Holy One !
 Subtract the number of their years ;
 See ! then there were no shining spheres !
 Subtract thou from infinity,
 And infinite it still will be !
 God, high on his Eternal Throne
 Is infinite, *and He alone !*
 This GRANDEST truth is clearly taught
 By all the works which he hath wrought.
 Infinity of Time, and Space,
 E'en *these* His attributes embrace.
 They are the endless life and form
 Of "Him who rides upon the storm."
 And infinite in life and might,
 From Him hath sprung these orbs of light !
His Spirit ev'ry atom told,
Ere from it forth one planet rolled !

Ere light the paths of darkness trod
There was alone the awful God !
Within Himself supremely blest
In His eternity of rest !
Then did each law which doth create,
Within His Spirit scintillate !
Which doth as sparkling gems appear
Bedecking heaven's chandelier !
And praise pealed from a shining host,
To Father, Word, and Holy Ghost !
The earth, although a pond'rous globe,
The Sun, a million would enrobe !
And yet itself a shining speck,
Amid the suns which heav'n bedeck !
Like countless gems, beneath, above !
Great crystals of Eternal love !
And round these burning, dazzling lights
Fly myriads of satellites !

All moving with amazing force!
Speeding like lightning in their course!
And sweeping onward, one by one,
System on system, sun on sun,
Vast myriads! through depths unknown,
Around Jehovah's awful throne!
And incense-praise, *sublimar far*,
Wreathes round it from each burning star!
Is there no God? "Well then vain man,
Thyself, the earth, the heavens scan,
All that exists, each star that glows,
And say from *whence* all these arose!"
Doth not each flow'r that decks the sod,
Each glowing orb, proclaim a God?
Who by the fiat of His will
Hath made the worlds! Upholds them still!
Poising each planet in its place!
And through immensity of space,

All that exists, effect, or cause,
Is ruled by His eternal laws!
A Being infinite in might!
A God of love! a God of light!
Then *mortal men* sprung from the clod,
To "what then will ye liken God?"
Or "wherewith wilt" *thou* liken him
Thou shining, mighty seraphim?
With all these worlds profusely strown
Compare ye Him upon the throne?
The blazing sun will ye compare
Unto aurora's fitful glare?
Or the vast heav'n's effulgent light
With the dim glow-worm of the night?
These countless orbs on ev'ry hand
Unto a single grain of sand?
These are as naught! And STILL "ALONE"
God "*rests*" on His Eternal Throne!

If they were not, He still would be!
And robed in awful majesty!
And yet the Godhead is displayed
In fearful grandeurs, thus arrayed!
And whilst on them we shall have gazed,
Trembling, awe-stricken, and amazed,
As smallest atoms in the sea,
We *sink* in this immensity,
This thought our hearts shall *buoy* above,
That God, is *our Eternal Love!*
The heart *in his*, He'll guard, control,
As cycled ages onward roll!
But *shrinking* from these realms of light,
Hail! thou lone star, yet shining bright!
And wherefore hath God giv'n thee birth
Thou *rolling, tipping, flying* earth?
Thou lookest young: Art not thou old?
Canst thou thy history unfold

Since praise through heav'n's high arches rang,
As "th' morning stars together sang,"
"And sons of God shouted for joy?"
Or each dark page wouldst thou destroy?
Ah! what a thrilling tale would be
A transcript of thy history,
Through all thy sunlight, and thy storm
Back to thy dark chaotic form!
When th' curtain of eternity
Was lifted from thy nebula!
Each changing scene till it shall fall,
Would thrill the soul, or heart appall!
Through epochs long, and dark untold,
That thou unwearied hast rolled,
Thou plainly showest when we trace
The *deep, graved lines* upon thy face,
Or relics of some mighty shock
Thou felt at each new-born epoch;

As o'er thy waste the cold winds moaned,
And gloom, and darkness sat enthroned !
Until thy molten epoch came,
When thou wast but a ball of flame!—
Or, when great serpents of the deep,
Sole monarchs, did high revel keep,
Till mammoth monsters (seemingly),
Gigantic crests raised from the sea,
Mid belching flames, whose lurid glare
Revealed the land mid sea and air ;—
Or when the warring elements,
Raged over flood and continents.
And marks of changes still we trace
As *thrice* from thee God hid his face !
But o'er thy rent, and heaving form
In swaddling clothes of *fire*, and storm,
As gently as the dews distill
Moved God's creative Spirit still !

And mid the elemental strife !
 Infused in thee the germs of life !
 "The mists arose!" and in their sheen
Dry land was robed in emerald green,
 As fields, and dales, and mountain-tops
 Were flashing in the bright dew-drops !
 And sweetest flow'rs of ev'ry hue,
 Unfolding, kissed the morning dew !
 And plants, and shrubs, and tow'ring trees
 Waved welcome to the dancing breeze,
 Which breathed o'er all the rich perfume
 Exhaled from thy primeval bloom !
 And lo! God caused from thee to spring
 Each "bird," and "beast," and "creeping
 With the enormous mastodon, [thing,"
 As age on age went sweeping on !
 Thus wast thou formed ! and God from thence
 Beheld thy grand magnificence !

Fitted for life—each element
 In harmony and beauty blent!
 A gorgeous world! A blazing star!
 Poised high in space, wreathing afar
 Amid thy starry sisterhood!
 And even God pronounced thee “good!”
 Formed for a purpose grand and great,
 Which He alone could estimate.
 The *total good* o’ beings in this
 And other worlds, their highest bliss,
 That whilst the heavens shall abide,
 HE MIGHT BY THEM BE GLORIFIED!
 And since thy trial race was run,
 In thy first circuit round the sun,
 With elements that seethed, and melt,
 Thy subtle power has been felt;
 For ev’ry planet in its course
 Is governed by attractive force.

And thou art also an event
 For other worlds' enlightenment.
 For all thy history can boast
 Is known to the angelic host.
 Thy sum of good God ne'er designed
 Unto thyself to be confined.
 But how should He be "glorified,"
 Except by those to him allied?
 And having, therefore, "by His word,"
 Formed "creeping thing," and "beast," and
 "bird,"
 Sea-monsters, and each finny race,
 As in a great aquar'us vase,
 "We'll now make man," the Aleim said,
 "In likeness" of the great Godhead,
 And he shall walk the earth erect,
 Endowed with God-like intellect,
 To understand its subtle laws—

To trace effects to their first cause—
 Nature subdue, or gently nurse,
 And with his God to hold converse,
 And all the beasts of wood or field,
 To him obedience shall yield.
 And when he wills, he shall from thence
 Make servants of the elements.
 As lord of air, and main, and sea,
 On “earth,” his heritage shall be;
 As “son of God,” o’er earth’s domain,
 He shall, as “God,” forever reign.
 And “God made man from dust of earth.”
 How had he then a royal birth?
 How could his nature then entwine
 With the eternal and divine,
 If *dust* and “NPHSH” * were the *whole*
 Which made of man “a living soul?”

* Breath.

He stamped his "image" on the clod !
 And breathed therein the "LIVES" of God !
 Thus he was even named *a son*
 By the Eternal, Holy One !
 And of his bone, his flesh, and life,
 God made his counterpart—a wife.
 And they were rich—the earth possessed ;
 Holy they were, and therefore bless'd.
 But how these "*lives*" of God were lost,
 What, to restore them, it hath cost,
 And vital *truths* which through these beam,
 Are subjects for a future theme.
 But, son of Adam, proud and vain,
 Though groping in a darkened plain,
These mighty *truths*, sublime and grand,
Like sunlit peaks, before us stand ;
As mountain-base, or *earth as firm*,
 Of which *each star is but a germ*,

Bright sparkling in each *drop of dew*,
The endless ages flashing through,
Illumining space's vast domain, [“REIGN!”]
That GOD DOTH “LIVE!” That GOD DOTH
 That by Him all the worlds were made!
 And that his Spirit doth pervade
 All things which are, *or are to be*,
 Through infinite immensity!
 Then what is man? A mere fantasm!
 Then is there not a boundless chasm—
 A dark abyss—which none can span,
 That intervenes 'twixt God and man?
 Can even mighty seraphs dare
 To think that God for them would care?
 Majestic truths! reason affirms
 He even *cares* for mortal worms!
 That He, who doth all power wield,
 Hath unto them HIS WILL REVEALED!

A child will make a toy for mirth :
 Hath thus Jehovah formed the earth ?
 Or, having made it, hath he hurled
 It from Him, as a useless world ?
 Without a motive or a plan,
 Formed He the earth and race of man ?
 A God, all-wise, and good, and great,
 Herein was bound, *so to create*,
 That, from the system chosen, should
 Result the greatest "*total good*."
 But how could man his part fulfill,
 Unaided by His *written will* ?
 "Where hath He written it ?" Behold !
 Thine own heart-lids His laws infold !
 They're graven on thy very soul !
 Each leaflet is a parchment scroll !
 In ev'ry clime, in ev'ry age,
 All nature is God's *written page* !

His starry hosts, you love, admire;
These are His characters of fire!
Where'er we gaze, we only see
The *writing* of the Deity!
The heav'ns and earth, the sea and air,
His "Godhead and his power declare!"
God's truths thus *written*, thus profuse,
Had left "all men without excuse."
But He more gracious, loving still
Hath SPOKEN unto man his will.
"But hath the Great Jehovah then
With *voice*, conversed with mortal men?"
Never! not once! For if God spake
The thunders of His voice would shake
All things! The starry heavens roll
Together as a flying "scroll!"
"Never not once" except as "still,
Small," gentle voice revealed His will,

His messengers He hath required,
 Angels, and seers whom He inspired,
 And him He "sent in his" own "name"
 His "*word*" to give, His laws proclaim.
 "But if no man His voice hath heard,
 How know the Scriptures are his word?
 Substantial proofs are here desired
 As evidence they are inspired."
 Show me a coin, whose image, clear,
 And superscription have we here?
 "Cæsar's; they bear his own imprint."
 This coin is then from Cæsar's mint!
 Man's subtlety however great,
 God's *image*, none can imitate!
 Behold here now, a dazzling gem,
 One, from a royal diadem,
 With *natal* luster it doth shine.
 It came then from its *native mine*!

God's sparkling truth, divinely lit,
Error, can never counterfeit !
A work was seen, semi-divine,
Gracing the hills of Palestine.
Its parts were made by many men,
Millions there were of them, but when
Each one was put in its own place,
Throughout its broad foundation-base,
Till towering, it rose on high,
With pinnacles that pierced the sky,
Each part matched part, as by a word,
"Without the sound of hammer" heard,
Without a flaw to intersect,
For God Himself was Architect !
In gorgeous splendor, gold and gilt,
King Solomon this Temple built
According to God's perfect plan,
(Being endowed the "wisest man,")

And from this wonder of the world
The "Banner of the Lord" unfurled !
But God hath built on Zion's mount
With crystalled-gems which none can count,
A GRANDER TEMPLE, tow'ring high,
Whose STARRY dome MELTS in the sky !
Ere Solomon, or Holy shrine,
Stood on the hills of Palestine,
Before Jerusalem was known,
He laid its "*precious corner-stone !*"
And God skilled many in the arts
Of fashioning its varied parts.
But when they all were put in place
They *harmonized* with matchless grace,
Till this gigantic work was done,
As age on age their courses run.
And now no flaw can man detect !
Jehovah was its Architect !

“But who can tread these courts divine,
 Who enter to their holy shrine?
 Shall the impure, polluted, vile?”
None enter in who would defile!
 Lo, here are waters, shall we lave
 Within their cleansing, sparkling wave?
 Behold now, glist’ning in the light,
 These *regal* garments, snowy white!
 Here *cleansed*, and *robed*, LOWLY, and MEEK
 TRUTH’S *guarded* entrance we may seek.
 “Guarded by God?” Even by Him!
 With “flaming sword” and “cherubim,”
 To smite the haughty in their pride!
 The meek to guard, the lowly guide!
 Truth’s portals passed, its gates unfold,
 Its inner grandeurs, now behold!
 Lo, these all *outer ones*, o’erwhelm!
For God Himself illumines this realm!

Which doth a holy halo cast
Through long, dim vistas of the past !
Yet the eternal, future night,
Illumining with waves of light !
 Then SOFTLY tread this HOLY PLACE,
 WHERE THE ARCHANGEL VEILS HIS FACE !
 Where tremblingly he hath adored
 Before the floods of glory poured !
 Where truth's pure shrine in beauty stands
 Mid myriads of angel-bands !
 Whose *courts of light*, and *sapphire throne*
Can be portrayed by God alone !
 Though *gently* falls its cheering light,
 HERE IS CONDENSED JEHOVAH'S MIGHT !
 Whose *tidal waves* shall *yet* be seen !
'Tis God's electric magazine !
 Whilst MEEK ones giving LIFE and joy,
 Its thunderbolts, the PROUD *destroy !*

But if clear proofs shall be required
That all herein is God—"inspired,"
The *past*, and *present*, closely scan
Through all the history of man,
Each great event minutely trace
Distinguishing God's chosen race ;
Note also how things, seeming small,
Caused thrones to rise and empires fall ;
Then in these "courts," for ages old,
Earth's pictured pageantry behold ;
And thou shalt see, *ere they had birth,*
That all these changing scenes of earth
Were, on Truth's panoramic stage,
Beheld by angels, seer, and sage !
Truth's surfaces prepared, and bright,
Received this imagery of Light
In God's great Gallery of Art !
Earth's scenes are but their counterpart !

*Then clearly God hath here enshrined
The thoughts of His Eternal mind!*

THUS HATH HE "BUILT ON ZION'S MOUNT
WITH CRYSTALLED GEMS, *which none can count,*
THIS GRANDER TEMPLE, TOW'RING HIGH,
WHOSE STARRY DOME MELTS IN THE SKY!"
TEMPLE OF GOD! OF TRUTH! ALL HAIL!
BEFORE THY LIGHT, ALL SPLENDORS PALE!
A CRYSTALLED PILE OF TRUTH AND LIGHT!
REFLECTING THE EFFULGENCE BRIGHT
WHICH FROM THE GODHEAD ON THEE SHONE!
CASTING THE SHADOW OF HIS
And from thy turrets is unfurled [THRONE!
His banner, floating o'er the world!
Then, mortal man, no longer proud,
Should darkness still thy mind enshroud?
And hast thou still no beacon hope?
Then look through truth's kaleidoscope!

Dost not thou know, canst not thou see
 Thy final end—man's destiny?
 Behold, two brilliant lights illumine
 The darkness of the future gloom!
 The light *reflected*, and *direct*
 Of the Eternal Intellect!
In night's abyss, where God's ne'er shone,
They fall, who will not use their own;
 Who vain philosophy discuss,
 Chasing this ignis fatuus,
 Till, lured to this awful brink,
 Down night's gulf, bottomless, they sink;
 Whose passions blind, "vain creeds," and
 The "glory of the Godhead" hide. ["pride,"
For "how can" they His truths "believe,"
"Who will from men honor receive?"
 We only noted curs'rily
 The "WRITING" of the Deity;

Yet, in this great "*reflected* light,"
Have *seen* the majesty and might
Of Him who doth the scepter wield,
To whom all should allegiance yield.
In wonder on these scenes we "gazed,
Trembling, awe-stricken, and amazed!"
On those *more holy* we encroach,
As we God's awful throne approach,
To *hear His* words, His WILL inquire,
For "God is a consuming fire!"
First, *boldly, meekly*, shall we now,
In lowest depths, before Him bow?
Although "the heavens are his throne,"
Though He be "God," and "He alone,"
His *very greatness* makes us bold!
For though He "stoopeth to behold
The things which are in Heav'n and earth,"
He notes the faintest zephyr's birth!

Each breath of prayer He ever heard
Of those "who tremble at His word."
 Almighty God! Great God of "Love,"
 We lift our *prayer* to Thee above!
 Here launched on Time's dark rolling tide,
 Thy CHART shall be our only guide.
Meekly before Thee we have kneeled,
 Oh, show us *all therein* revealed!
 Each reef, each gulf, where dangers lie,
 And we Thy name will glorify!
 Here borne upon the tempest's wing,
 Dark clouds are thickly gathering,
 Thy whirlwinds now come sweeping past!
 We hear their moan and angry blast!
 O'erhead thy livid lightnings flash!
 Lo, now thy awful thunders crash!
 But here rolls up a blacker night,
 Thy earthquakes loose their pent-up might!

Enwrapped in flame, and tempest tossed,
 Reach down Thine arm, or we are lost!
 We "looked, and there was none to save!"
 We sink in the engulfing wave!
But Thou wilt make this surging sea,
Roll our frail barque onward to Thee!
 For these black heavens now are rent!
 Through them thou hast thine angel sent
 To calm the fury of the blast,
 A holy light from Thee to cast
 Upon the pages of Thy *Chart*,
 Thy strength and wisdom to impart!
 The black'ning whirlwinds backward march,
 THEIR HEAV'NS THREE BOWS OF PROMISE ARCH!
 Oh, dreadful God! SWEET, HOLY LOVE!
 We lift our *hearts* to *thine* above!
 Now floating on this sparkling tide,
Thou art our light, our life, our guide!

Thou *hast* the awful "dangers" shown
 Which o'er the voy'ge of Time are strown!
 Before thy wrath, all nature reeled!
 But Thou Thy saving love revealed!
 Thy holy name, O God most High,
 We will forever glorify!
 Here borne upon the wings of light,
 These CLOUDS, how *beautiful* and *bright*!
 Thy winds in gentle zephyrs wreathe!
 The *very breath of Heav'n we breathe*!
 O'erhead flash forth Thy chandeliers,
 Now chimes the music of the spheres!
 But here rolls up a brighter light!
 The "Holy City" flies in sight!
 A BLAZE OF GLORY FILLS THIS PLACE!
 Thy "lost" ones soon thou wilt "embrace!"
 For even *Thou*, O LOVE, didst save
 Our life from DEATH'S ETERNAL WAVE!

Now rising from this "sea of glass,"
 ON GOLDEN "CLOUDS" we swiftly pass,
 To *float high o'er* Life's crystal sea,
 And ocean of eternity!

As OUTLINE TRUTHS we now discern,
 To the first "Eden" we return,
Man's destiny to clearly trace,

HAVING GOD'S WORD, A SOLID BASE!
 Amid bright streams with pearly flow,
 God made all things of beauty grow.
 To see such scene, angel might hope:
 O'er dale, and hill, and gentle slope,
 The richest landscape could be seen!
 The ground was robed in velvet green,
 And diamonds flashed, like drops of dew
 Strung round the flow'rs of rainbow hue;
 And plants, and shrubs, and graceful trees
 Formed harps of music for the breeze,

“Which breathed o’er all the rich perfume
Exhaled from the primeval bloom!”

And there was formed a bowered grove
By vines and branches interwove;
And through each grove, the plants among
The brightest fruits like pendants hung:
And angel-voices oft were heard
Mingling with sweetest notes of bird;
And over all the sunbeams threw
Prismatic rays of richest hue.

Within this bright and hallowed shade
God placed the pair whom He had made.
With purest love their hearts were filled,
Like dew in flow’rs, heaven-distilled!
Fragrant as flow’rs on which they trod,
There wedded love, and love of God!
The “angel,” named in Scripture, “God,”
Oft walked with them the velvet sod,

To guide their minds, to teach them truth ;
 By his companionship, forsooth,
 To their bright life a charm to lend,
 Communing oft as friend with friend ;
 Who said to both,—the man and wife :—
 “Of ev’ry tree, the tree of life”
 You may partake, and freely “eat ;”
 “Their fruit shall be to you for meat ;”
 “Except” this one, which I forbidst—
 “The tree that” stands there “in the midst.”
 “The day” this evil fruit you try,
 Now know that “*you shall surely die.*”
 “Though of the danger thus apprised,
 Why was man’s life so jeopardized ?
 This vipered-tree why did God sow,
From which the ‘sting of death’ should grow ?”
In love was given the behest.
Where is no law with which to test,

Even with angel purity,
 Virtue, *then could not virtue be.*
 The laws of right and justice bind
 The Infinite Eternal Mind.
 Would they who God's laws criticise
 Make man more free than the All-wise?
 Would they not have man, made of dust,
Obeys the "Holy One" and Just?
Besides the tree there, had to be,
 EDEN WAS THE EPITOME
 Of nature's laws, which bless or curse,
 That govern all the universe,
 Containing in themselves the germ
 Of life, of viper, man, or worm.
For there exists in all these laws,
For EV'RY OPPOSITE, a cause.
 For if Jehovah makes the *light,*
 He makes its NEGATIVE, the *night.*

And if a *rose* a bush adorn,
 Beside it grows the *piercing thorn*!
 The *tree* which gives *undying breath*,
 Hath *next it* that of *sin* and *death*!
 Yet all God's works, free from sin's arts,
 Must harmonize in all their parts.
 Man's death then came, *not from some flaw*,
 But *by a universal law*
Of OPPOSITES, which made "the tree"
 In Eden *a necessity*!
 The *evil fruit* which it had grown,
Not disobedience alone,
 Worked death. *If angel had not said*
 That Adam should be stricken dead
 "The day" the evil fruit he tried,
From EATING IT he would have died,
 If from "the Tree of Life" debarred.
 For by its "way" God placed a "guard,"—

E'en when on him his curse was poured,—
“A cherubim and flaming sword,”
“Lest he should take” and “ever live.”

THESE FRUITS *were, therefore, NEGATIVE!*
 And hence the angel's stern behest
 Was *both a warning and a test.*

“But why was not an angel sent
 To guard the other, and prevent
 Man's eating of the evil tree?”
 Simply because one could not be.

Whilst man was free from sin and curse,
God had no power to coerce.

Than man's revolt, should God do worse,
 Destroy his *moral* universe?

His *Kingdom's key-stone*, he had loosed,
If such coercion he had used.

“But with his death, who had ‘no guile,’
 This principle how reconcile?”

These points, and others they embrace,
Shall be reviewed in proper place.

A *moral* being could not be,

Except God govern *morally*!

Rebellious ones, the Holy God,

Will “rule with sword” and “iron rod!”

’Tis granted *motive* governed, still

He had an INDEPENDENT WILL,

To turn aside go either way,

Rebel in sin, or God obey.

“If ‘*motive*’ thus the man controlled

Why was he then condemned? Why hold

Him still responsible *since he*

Made not himself, motive, nor tree?”

The man was *self-condemned* in sin!

And God, “the tree of Life” hemmed in,

Lest he in rebel acts engage

Throughout the everlasting age.

NEITHER DID GOD THE MOTIVE MAKE,
 NOR GERM *of fruit* man chose to take!
For ere He formed a speck of mist,
 THEIR PRINCIPLE DID PRE-EXIST!
 What was the "*motive?*" What the "*fruit?*"
To be a God! Himself to suit!
 He God's authority disowned,
 And PRIDE and HATE became enthroned.
 The "fruit" so fair, so sweet to taste,
 WAS BUT THAT PRINCIPLE INCASED.
For things the most minute, the small,
The stupendously great, do all
 CONTAIN A PRINCIPLE; *if not,*
Then nothing is, that is begot;
 For that which is begotten, doth
 But *represent its parent's growth.*
 Hence, in SOME FORM, THEY ALL EXIST.
 If one were wanting from the list,

There then would be a naked soul,
 God's works were not a perfect whole.

"*What is a PRINCIPLE?*" It is
 A *fact* with God, or law of His,
Mental, moral, or physical,
 Eternal, or immutable.

"What is a fact?" A fact is that
 Which came to pass, or truth which at
 The first was truth. "*What is a law?*"
 'Twere vain an inference to draw.

We know it, but *by its result*.

For us, too subtle, and occult.

These *truths* and *laws*, which curse or bless,
 Known but by God, are numberless,
 Acting alone, or all combined,
Controlling life, matter, and mind.

In nature's calm, or nature's storm,
 What principle is not in form?

“Did then the one of *evil* take
 The *form* of cunning, hissing *snake*?
 Did God the *serpent* thus create
 From PRINCIPLE of *deadly hate*?
 Is there embodied in the *dove*
 The PRINCIPLE of *gentle love*?”
 Neither is true. They but contain
 Of these TWO OPPOSITES, *a grain*!
 And in things gross, and things refined
 Are many elements combined.
 “What *is* the *form* they *underwent*,
 And *where* is their *embodiment*?”
 The PRINCIPLE of “DEADLY HATE,”
 In ADAM’S SEED, IS INCARNATE!
 And in the earth, or heavens above,
Must be embodied that of love!
 We yet shall see God gave it birth,
 Which “dwelt in flesh” upon the earth!

Before man sinned, he knew the good.
 When he rebelled, he understood
 The PRINCIPLE of HATE, and sin,
Which from ITS TREE he GRAFTED in!
 With "leaves of figs," the man and wife
 Then tried to hide their *poisoned* life.
 The angel's "voice" made them "afraid."
 They sought the *deepest, darkest shade*
Like black, envenomed snakes, to "hide;"
By holiness, would not be eyed!
 Thus man was guilty, guilty "held,"
 When he in *pride* and HATE rebelled.
 How *quickly* did the *poison* work!
 How *soon* the "*serpent*" showed its *lurk*
 Within the hearts, that just before
 Each other loved, did God adore!
 To try more art, no "*serpent*" wilt.
He sought on God to throw the guilt,

And on his wife, and she herself
 Upon the fair, bedeviled elf
 Which round the "evil tree" entwined;
 Which did not deign excuse to find.
 "What *was* this thing, so subtle, vile,
 Which did so cunningly beguile?"
 THE PRINCIPLE ALL SERPENTINE,
 Which doth ALL LAWS of HATE COMBINE!
 Of *love's* NEGATION, 't is the SUM!
The serpent was its medium!
 Though all the works of the Most High
 He made by laws, He rules them by,
 The rolling world, the falling leaf,—
 Yet of them all, *love* is the chief.
But there exists the LAW of HATE,
 To LAW of LOVE subordinate.
 Though in *direct antagonism*;
 Tending to *strife, disorder, schism.*

The one, *attracting* to its source ;
 The other, a REPELLANT force ;
 And POSITIVE and NEGATIVE
Infuse their life, and power give.
 Hence, though *all sin God doth abhor,*
 Its *acting* LAW doth *not ignore.*
 'Tis made a servant by the Great,
 All-wise, Almighty Potentate.
 As endless ages run their course,
 Each *law* acts with amazing force,
Outliving elemental strife,
Hence, has its own SPECIFIC LIFE.
 And, having life, is life and soul
 To that which yields to its control.
 The LAW of HATE would LOVE *impeach ;*
 Hence, *when it gave the serpent speech,*
 Uprearing its audacious head,
 It NEGATIVED what *God* had said !

And with its pestilential breath,
 Which promised life, it breathed out death!
 Nor should *these wonders* now surprise—
It greater doth before our eyes!
Through all the land, o'er all the world,
Its slimy, forked tongues are curled!
 All hissing out *its ancient lie*
 (As a new truth), man "*shall not die,*"
 In colors bright, glowing, and warm;
 And then, *as proof, wonders perform!*
And, prompted by this LAW OF HATE,
 Things *wonderful* communicate!
 And *matter tending to its source,*
 Is *raised* by the REPELLANT *force,*
 Which NEGATIVES *attraction's laws:*
 It was the *living, acting cause*
 Which even placed *Zerubbabel*
Upon the Temple's pinnacle!

“Then as a force doth it not tow’r
Equal to love in mighty pow’r?”

*Love, “guileless,” “holy,” “without fault,”
Unharm’d, withstood its dread assault!*

THEN SHALL NOT ALL ROLL HIGH ABOVE
PÆANS OF PRAISE TO HOLY LOVE!

“But doth this dreadful *law of hate*
Unto a God approximate?”

No, God controls it, holds it mute,
With but a single attribute.

“Doth God this element require?”

He uses it as is used fire,
Or the *repellant* force of steam.

“But doth not this God’s name blaspheme?
And is it not of ‘sin to boast?’

And ‘sin against the Holy Ghost,’
Which would God’s holiness impeach?”
Neither; *for so the Scriptures teach.*

'Tis not "a sin which never hath
 Forgiveness;" for all hate, and "wrath,"
 Is made to serve the God who reigns,
 "And the remainder He restrains."
 "*What is this horrid LAW OF HATE,*
And how did it originate?"
 Ere since earth bore its first foot-prints,
 This LAW has RULED as REIGNING "PRINCE"
With a DESIGNING FORCE, and hence
 POSSESSING GREAT INTELLIGENCE!
 Earth's history doth *demonstrate*
 That there EXISTS a LAW OF HATE.
 A "*law*" must be a *living thing*.
 From nothing, there doth nothing spring.
And "law" were but an abstract term,
Excepting it contained A GERM.
 Hence, *ere* a being God had made,
 The LAW OF HATE *but DORMANT laid!*

As "NEGATIVE" it could BUT BE!
And was so from eternity!
Like sleeping giant to arise
When God a world should ORGANIZE!
 Of ev'ry life which earth can give,
Man is the representative.
 He is himself a little world
 Within which ev'ry law is twirled,
 For in his being, there is blent
The germ of ev'ry element.
 If man pour FIRE within himself
It makes many a vipered elf.
 He sees them, hears them, feels their sting,
Nor is this all imagining.
 The elemental war within,
Evolve these sprites of hate, and sin.
All of the earth (excepting three)
Received from it vitality.

And *one* was *pure, free from defect,*
An ESSENCE from God's Intellect.
 Hence, from the earth, there did not spring
 The "*King of Terrors,*" BUT ITS KING!
 When "*darkness's*" *night* "*covered the earth*"
 Its NEGATIVE leaped into birth.
Jehovah said, "Let there be light!"
 AND BACKWARD ROLLED ETERNAL NIGHT.
 The thought doth even yet *amaze,*
For the whole earth was wrapped in blaze!
 In distant worlds was doubtless seen
The burning of the magazine!
 There yet remains its *remnant flash,*
 And echo of the *awful crash!*
 When *light* burst forth, (the flames among,)
 The "GERM" of "HATE" from "*darkness*"
From WARRING elements dissolved, [sprung.
 THE HISSING PRINCIPLE EVOLVED!

Like *mighty giants* roused in rage
 From slumbers of an untold age,
 Each "LAW" in wild confusion CRASHED,
 As heavenward the fire-waves lashed!
 Hissing in "hate," with outward course
 Burst forth the mad, "REPELLANT" force.
 FOR FROM THIS CALDRON WAS DISTILLED
 THE "SPIRIT WITH ALL EVIL FILLED!"
 When in this "lake of fire" careened, [FIEND!
 THE EARTH BROUGHT FORTH THE "HELL-FIRE"
 Thus *forked-tongued* "Old Serpent" came,
 From *serpentine*, and *forked flame*!
 And hence *developed* "law of hate"
 Doth not to God approximate.
 For it is but a *local* thing,
 And doth from *active causes* spring;
 And God will *active cause* employ
 This fiend to utterly destroy!

As it arose from "*lake of fire,*"
In burning "lake" it shall expire!
 But from a *fiery ocean* rolled,
 With *trembling* now thy foe behold!
 As "*principle all serpentined,*"
Its folds are coiled in all mankind!
 As "*Prince, and power of the air*"
 Its subjects *ruleth ev'ry-where!*
 As "*Prince of darkness,*" "*of the world,*"
It hath its flag of death unfurled!
 BUT AS ITS "*GOD,*" the Word avers,
It hath its many worshipers!
 The *air*, and *earth*, it doth *pervade!*
Its coils around thy heart are laid!
 And know in *regions hot* doth live
Each deadly representative!
Then let the zephyrs from above
Fan thy HOT HEART with GENTLE LOVE.

When this dread fiend, (which doth blaspheme
 In claiming that it reigns supreme),
 For "Moses' body," "Michael" "fought,"
 Though then the great archangel brought
 Of "railing accusations" none,
 Said, "God rebuke thee!" Evil One!
 To bring *such* charge, *he did not dare*
Against "the Prince, and pow'r of air!"
Then hie thee to the ONLY Source
That saves from this terrific force!
 For this it was, "so subtle, vile,"
 "Which did so cunningly beguile!"
 "But why did God not strike it dumb?"
The time for this, had not yet come.
This should be done by mighty "Gods,"
Uprising from the earthen clods!
 For as FROM THEM it had ITS BIRTH,
 Its MASTERS should arise FROM EARTH!

Till then, it had a right to reign,
 For it was "*Prince*" of the domain!
 And hence to earth's most Mighty Son,
 These "kingdoms," by the "Evil one,"
 In grandeur great, "glory" sublime!
Were "shown in but a moment's time!"
 Who said, "To thee I give them all
If only worshiping thou fall;"
 Thou shalt a "God" rule over them,
 And thou shalt wear the diadem.
No holy one on earth should live!
 HE SOONER WOULD HIS KINGDOM GIVE!
 Hence, *stealthily* he did approach
 The *holy ones*, *first* to encroach!
 Thus this beguiling spirit came,
 With *motive* in *each case* the same!
 He said to them they "should be Gods,"
 But they returned beneath the sods!

"But did this hell-born element
 God's plans then *thwart* or *circumvent*?"
'Tis but a phosphorescent light!
 For *jarring laws* caused to *ignite*
 This match of "Lucifer," which lit
Dims not the Light that's infinite!
 As water fills the ocean's bed,
 As light throughout all space is shed,
 Forth streaming from unnumbered suns!
 So, through eternal ages runs
 The mind of God! From His eyelid
Nor time, nor space, hath atom hid!
 Can God, thus infinite, all-wise,
 Be *thwarted*, taken by surprise?
All that shall be, His eye hath seen,
Though ENDLESS AGES intervene!
 Can devil of an *atom* globe
 Omnipotence itself disrobe?

If one come forth in *hate*, and rage
 From ev'ry world in "molten" stage,
 Should they combine, and all unite,
 Could they oppose Resistless Might?
 Their very hatred shall fulfill

The *edicts of Almighty will!*

"If God thus *knows all that shall be*,
 Then in what sense *was Adam free?*"
If all shall be, which God *foreknows*,
 Then how could God himself, oppose?

FOR IF HIS KNOWLEDGE INFINITE,
 HATH FATED MAN, HE'S BOUND BY IT!

Motives of right, alone can bind

The Infinite, Eternal Mind!

"Would they who God's laws criticise
 Make man *more free* than the All-wise?"

"A *moral* being could not be
 Except God govern *morally!*"

Had man *by force* been acted on,
 He were a mere automaton.

And God ordained that man should live,
 IF HE SHOULD HIS ALLEG'ANCE GIVE.

And God ordained that man should die,
 SHOULD HE HIS RIGHTEOUS LAW DEFY.

Man disobeyed, returned to dust,

Because he was "enticed through lust."

"Could such a thing find place in him?

Was he not pure as seraphim?"

The time had come when he must *choose*

Between two motives—one refuse!

As evil, virtue ever tries,

Could it have been, then, otherwise?

For by the very laws of mind,

MOTIVES ALONE CONTROL AND BIND

The intellects of great and small—

Yea, *even His* who made them all!

Should beings then on God's footstool
 BE AN EXCEPTION TO THE RULE?
 "But was he not, by *fate* or *chance*,
 Controlled, and *forced by circumstance?*"
 It had no pow'r of governing.
 "*Motives*" from "*circumstances*" *spring*:
 In CHOOSING THEM, *he was as free*
 AS EVEN IS THE DEITY!
 Doubtless his *will* was exercised
 Precisely as 't was organized.
 Impelled, though, *to no given course*,
Being an INDEPENDENT force!
 "Did not some *faculty* impel
 The will, which led him to rebel?"
Then was there error in God's plan
By which He constituted man?
 A *perfect* man should God create,
 No *faculty* would *dominate*,

But each its proper function fill,
And all be subject to the will!
Jehovah thus formed man, or He
 MADE ONLY A MONSTROSITY!
 Like balances that nicely play,
 His faculties could *each thought weigh*;
In testing "motives," COULD NOT FAIL,
 IF WILL DID NOT GET IN THE SCALE!
 Man, therefore, *willfully* rebelled!
 Hence, *guilty* was—*was guilty held!*
 "But if God knew man would rebel,
 Enticed by subtle fiend of Hell;
 That *hate* on earth should reign supreme;
 The myriads who should blaspheme;
 The tears of agony; the blood
 That all the plains of earth should flood;
 All the unutterable woe
 Which, from the fall of man, should flow—

If He a God *of love* doth reign,

O *why* did He all this ordain?

For God foresaw and knew all this."

AYE, ALSO THE IMMORTAL BLISS,

LIKE SPACE'S DOMAIN, THAT HATH

NO BOUND,

OF MIGHTY GODS WITH GLORY

CROWNED!

THE SONGS OF PRAISE, LOVE'S IN-

CENSE-FLAME!

THE UNTOLD GLORY OF HIS NAME!

WHEN ALL THE HOSTS OF HATE

SHOULD YIELD! [TLE-FIELD!

ALL VANQUISHED FROM THIS BAT-

Hence, these brief trav'ling pains of earth!

THESE PANGS OF AN IMMORTAL BIRTH!

For ne'er shall swaddling-clothes of woe

INFOLD THIS LIFE IN EMBRYO!

“God breathed in man the breath of *lives* ;”
 But *who from Adam now derives*
 That *vital, pure affinity*
He had with God’s divinity ?
 For but *one life he doth transmit !*
Th’ other life, who doth inherit ?
 For “UPRIGHT” man was “*made* ;” hence he
Possessed a pure vitality,
Which even unto God allied !
 But now his heart is filled *with pride !*
But then “with purest love was filled,
Like dew in flow’rs, heaven-distilled !
Fragrant as flow’rs on which he trod,
His wedded love, and LOVE OF GOD !”
 Now, in man’s heart, “HATE” doth abound !
Where can an “UPRIGHT” man be found ?
 SOME LIFE HATH FLED ! And since its loss,
 There but remains the earthly dross !

“Man shall not LIVE by bread ALONE!”

The OTHER LIFE, where hath it flown?

“But what is life? Existence?” No.

The rocks EXIST, the melting snow!

“Is life then conscious being?” No.

The trees have LIFE, the plants that grow!

“Then is not life a state of bliss?”

Devils have life! BUT HAVE THEY THIS?

All PRINCIPLES IN FORM exist;

Not one is wanting from the list;

And constant streams of LIFE supply

UNTIL the FORM itself doth die.

Thus LIFE in KIND is manifold,

And each is cast in ITS OWN mold! [WARM

HENCE LIFE IS SUBTLE CURRENTS

OF VITAL PRINCIPLE IN FORM;

OR CURRENTS OF VITALITY

IN KINDRED SYSTEM FLOWING FREE!

CURRENTS OF SAP, BLOOD, OR SPIRIT

Which each ABSORBS, or doth INHER'T!

Girdle the oak that towers high,

Its sap-flow stop, THE OAK WILL DIE!

Stagnate the heart, its flowing stream,

AND LIFE WILL FADE LIKE SUNSET BEAM!

Spirit withdraw, then by the schism,

IS ONLY LEFT THE ORGANISM

That it inspirited, and hence

THERE IS NO SPIRIT-LIFE FROM THENCE!

Unless by evil spirit filled,

Spirit of "HATE" DOUBLE-distilled!

God said, should man His law defy,

That he "THAT DAY" "should surely die."

Hundreds of years, then sped their course!

YET ADAM LIVED! HAD VITAL FORCE!

Had God the sword of vengeance dulled?

His *penalty* had He *annulled*,

Allowing *still* the *rebel* breath?
The "PENALTY" pronounced, WAS DEATH!
 ADAM LOST LIFE "THE DAY" HE ATE!
For all these facts well demonstrate
"NPHSH" and "DUST" were not the whole
Which made of man "a living soul!"
 Still, Death was drawing round its mesh!
 His REMNANT *life* was ONE OF FLESH!
There was no spirit-"current" flood!
 HIS ALL OF "LIFE" WAS IN THE "BLOOD!"
"Flesh doth not profit, 'TIS ALONE
 BY SPIRIT QUICKENED;" THIS HAD FLOWN!
 For God His Spirit had withdrawn!
 And hence, the "*spirit-life*" was gone!
 From him, *this quick'ning* life had fled!
 "THE DAY" he sinned, in him was dead!
 Hence AFTER Adam thus had DIED,
 To "*life*" which "*unto God allied,*"

THEN said the Holy One and Just,
 But "*dust* thou art, and unto dust
 Shalt thou return." *All that remained
 Was life, by coursing blood sustained!*
 THERE WAS NO "SPIRIT-LIFE," "its loss
 Thus only left the earthly dross!"
 "Girdle the oak that towers high,
Its sap-flow stop, THE OAK WILL DIE!"
 But *lifeless* trunk and limbs remain!
To earth its sap returns again!
Stagnate the heart,—its flowing stream,
 AND LIFE WILL FADE LIKE SUNSET BEAM!
 A *lifeless* clod remains! THEN MUST
 ITS "BLOOD" OF "LIFE," RETURN TO DUST!
*Hence "when man dies, THAT VERY DAY
 His thoughts ALL PERISH;" die away!*
All under penalty of sin,
 "Shall be as *though they had not been!*"

“Is not man’s life a current warm,
 Of *vital principle* in form,
 Or current of *vitality*
 Throughout his system flowing free?
 Man’s *vital principle can’t die!*”

NOR THAT OF OAK THAT TOWERS
They shall exist inscrutable, [HIGH!!
Eternal, and immutable.

“But with this *vital entity*,
 Shall man *retain identity?*”
With the destruction of the FORM
In which had flowed the CURRENTS warm,
The PRINCIPLE which it evolved
 IS TO ITS FORMER STATE RESOLVED!
Then, has no conscious life, and man
 AS SEED OF ADAM, *never can!*
 He lost the “spirit-life,” hence it
Could not through parentage transmit!

THE LIFE THAT SPANS ETERNITY,
 COMES NOT FROM MAN'S PATERNITY!
 For God declares in His own name,
 That "BREAD OF LIFE" *"from Heaven came."*
 (A luscious fruit, Faith's culling knife
 May sickle from the Tree of Life,)

That man, *"except he eat" that "bread,"*
 Then *"hath no life" in him! Is "DEAD!"*
 He hath no "spirit-current" flood,
His all of life is "IN THE BLOOD!"
 His "blood of life" in "dust" laid low,
"When he is dead" DOETH NOTHING KNOW!"
 Yet shall a *germ of life* arise
In him WHO EATS! He never dies
If WHAT he eats he doth DISCERN!
 From path of life shall never turn!
 His life shall be an endless term!
The "BREAD OF LIFE" contains the "GERM!"

And when IMPLANTED, it is thus
For endless life, the nucleus!
And forms a "NEW" and living "HEART,"
Which pulsates "life" to ev'ry part!
And through "his principle in form"
 FLOW "LIVING SPIRIT-CURRENTS WARM!"
Which give COHESION to the whole,
 CREATING AN IMMORTAL SOUL!
Imparting LIFE that never dies!
 AS MAGNET STEEL DOTH MAGNETIZE!
And thus within THIS "FORM" IMPLANT
 "ETERNAL LIFE" LIKE ADAMANT!
 "But did they not through Adam roll,
 'Creating an immortal soul?'"
The fruit man ate, with POISON RIFE,
 DESTROYED *the growing* GERM OF LIFE!
 POISONED BY "HATE" *it could not live!*
 OF "TREE OF LIFE" THE "NEGATIVE!"

Hence, man lost LIFE THROUGH DEADLY HATE!

Of "Tree of Life" HE never ate!

"But then God's Spirit is in all,

In man, and things minutely small,

'He sends it forth, and they are made,'

Is 'germ of life' with them inlaid?"

They have no "*spirit-currents warm*"

Fast flowing "*through a kindred form!*"

To death's oblivion they haste!

Of "TREE OF LIFE" THEY never taste!

"When doth this endless life *begin?*"

WHEN "GERM OF LIFE" IS GRAFTED IN!

When man is willing to be fed

WITH THIS DIVINE, LIFE-GIVING BREAD!

When he will hear what God doth say,

And will his mandates THEN OBEY,

WITH CEASELESS CONTINUITY!

FOR THERE IS NO VACUITY!

“Children of disobedience”

*Are filled with “evil spirit.” Hence,
When man no longer “HATE” distills,
The VACUUM, God’s Spirit fills!
The “Spirit-currents flowing warm,”*

GUSHING INTO THE KINDRED FORM!

When “HATE” doth cease its warring-strife,
COMMENCES THIS ETERNAL LIFE.

“Whence comes” the “wind,” none “know” who
“hear” ’t,

“And so is he that’s BORN OF SPIR’T!”

Then “grieve It not!” To HATE ne’er yield!

FOR “BY” THIS “SPIRIT” LIFE IS

“SEALED!”

“Can man from life’s high summit fall?”

“Beguiling-spirit” may enthrall.

For he shall live who *tastes* “Life’s Tree,”

“Who *eats* thereof unworthily,”

Until in "Lake of fire" he dies!

IT HATH SUCH POW'R TO VITALIZE!

"*If* WHAT HE EATS *he doth discern,*
From path of life shall never turn!"

If man to sin shall turn unshamed,
"His righteousness shall not be named,"
If "from his righteousness, then he
Shall bear his own iniquity."

"If branch *abide* not in the *Vine*,"
Round "*Tree of Life*" shall never twine!
If round *hate's tree* its tendrils turn,
With tree of hate in fire shall burn!

At "marriage feast" invited "guest"
If not in "*wedding garment*" drest,
"Servants shall seize!" and when "bound fast"
"Shall be in outer darkness cast!"
For they this prison-house shall fill,
"Who *know'ng*," "DO NOT their *Master's will!*"

If man "*unworthily doth EAT,*"
 "*Eats to his soul damnation meet !*"
 For "he is *damned* who" then doth "*doubt !*"
 "From *Book of Life*" is "*blotted out !*"
 "If GOSPEL WORD will not obey,"
 He then "*shall be a castaway !*"
 "Cast where ?" Into Gehenna's "*fire,*"
 "PREPARED FOR DEVIL," AND TH' "LIAR !"

"When doth this punishment *commence ?*"
 When *death* shall bear the spirit hence
In this Gehenna it shall dwell !

"IN TORMENT LIFT ITS EYES IN HELL !"

In *burning flame* when "cast *alive*"
 It then would "*warn*" its "*brethren five*"
 Who "*Moses hath,*" yet doth "*not hear,*"—
 Who "*hears,*" but *stops* the *list'ning* "*ear,*"—
 Who only "*seeks*" "*to enter in,*"—
 Who "*strives,*" then *yields* to HATE, and SIN,—

Who "*wrestling*" with his "*might*" doth "*strive*;"
 "LEST THEY ALSO" BE "CAST ALIVE!"
 All "*evil-doers*" at the last
 Are "*into outer darkness cast*!"
 "*Darkness!* where lake of *burning rocks*!
 What *truth* explains this *paradox*?"
 "The *righteous*" HERE, have "*recompense*:"
 "*Much MORE the wicked sinners,*" HENCE
 THIS "OUTER DARKNESS" IS BENEATH!
 This "*lake of fire,*" "*and gnashing teeth!*"
 "*Children of this,*" to some cursed world,
 With "*God of this,*" will *not* be hurled!
 "*A lake of fire prepared for*" them,
 Shall moan their *final requiem*!
 "In this *unutterable woe,*
 Doth *God of Love* have *pleasure*?" No!
 Nor in the "*agony and blood*
 That all the plains of earth shall flood!"

"For as He lives," God saith *"He hath
 No pleasure in" consuming wrath!*
"Nor in the death of him who di'th!"
"Wisdom doth plead aloud! and cri'th!"
And many "MESSENGERS" hath sent,
"Commanding ALL men to repent!"
That they "make haste!" "Flee for their lives!"
And the Eternal Spirit "strives!"
This "bread of life" to all is "free!"
No "cherubim" can "guard" THIS TREE!
If man heed not the VOICE OF LOVE,
Revile not Holy One above,
If Satan let his servants "eat,"
Then lacking "faith," "sift" them "as wheat!"
"In this unutterable woe,
Doth Satan then have pleasure?" No.
Since earth in "lake of fire careened,"
There has been none for this dread fiend.

And none to *him* will ever come,
 Who is of HATE the ESSENCE! SUM!
 "Why doth he try o'er all to reign?"
He would his kingdom here maintain!
 Of pleasure, having not a thrill,
 Would rule all by his fiendish will,
 That *like himself*, ALL SERPENTINE,
They might all laws of hate combine!
 Be in direct ANTAGONISM
 To all but *hate, disorder, schism!*
 WOULD GOD HIMSELF INOCULATE
 WITH POISONED VIRUS OF HIS HATE!!!
 This awful thing he once essayed!
 To try *e'en this*, was not afraid!
 Then from a fiery ocean rolled,
 With trembling now thy foe behold!
 The air and earth he doth pervade!
 His coils around thy heart are laid!

Then hie thee to the *only Source*
 That *saves* from this *terrific force*!
 "If man lost life through *hate* and sin,
 'Which from *its tree* he *grafted* in,'
 If all *must die* that '*deadly hate*'
 Shall only once '*inoculate*,'
 If all of '*hate*,' and '*death*' doth come
 From *him* who is its '*essence, sum*,'
 Why not his '*virus*' *kill himself*?'
 Why doth it not a *snake* or *elf*?
 Although with HATE and POISON rife,
 It is his SPIRIT! SOUL! and LIFE!
 "If, 'since earth bore its first footprints,
 This fiend has *ruled* as *reigning prince*
 With a *designing force*, and hence
 Possessing great *intelligence*,'—
 If '*air* and *earth* he *doth pervade*,—
 If *round all hearts* his coils are laid,'—

If 'life is SUBTLE CURRENTS warm
 Of VITAL PRINCIPLE *in form*,
 Or *currents* of *vitality*
 In *kindred system* flowing free,
 Currents of *sap*, *blood*, or *spirit*
 Which each *absorbs*, or doth *inher't*,—
 If all of '*hate*' and '*death*' doth come
 From *one* who is its '*essence, sum*,—
 If '*PRINCIPLES in form exist*,
 If *none* are wanting from the list,'
 What is the *form* HATE underwent?
 And *what* is its *embodiment*?"
 This fiend doth live, "*rule ev'ry-where*,"
 "FOR HE IS PRINCE OF POW'R OF AIR!"
 The VITAL AIR is hence the "FORM"
 Whence *flow* his "*subtle currents* warm!!"
 "But *what* are *they*? What is the *life*
 Of this dread fiend of *hate* and *strife*,

OPPOSED *to all felicity?*"

NEGATIVE ELECTRICITY!!!

"But hath this fiend *almighty pow'rs?*"

No. Only as *compared with ours!*

"If with the '*air,*' the *globe* they *girth,*

How can his *masters* rise from *earth?*"

We yet shall see that "*mighty gods*

Uprising from the earthen clods,"

This "SOUL!" this "PRINCE!" this "GOD" of

Shall utterly ANNIHILATE! [HATE!

"But must he not *forever live,*

Being of God the *negative?*"

Perchance one in *some other* world.

This one shall from the earth be hurled!

For "*Satan*" shall "*as lightning fall,*"

"That *God* may" here "BE ALL IN ALL!"

His "*sons*" o'er "*death*" shall "shout with joy!"

And "*him* who *hath*" its "*pow'r*" "DESTROY!"

For God to them will delegate
 This POWER to ANNIHILATE!
 For "as he *rose* from lake of fire,
 In burning lake he shall *expire*!"
 "But how could *fire* first *give* the life,
 And then *destroy* this fiend of strife?"
 "When in this 'lake of fire' careened,
 The earth *brought forth* the hell-fire fiend!"
 This JARRING CRASH, was thus the SOURCE
 Of *RESINOUS ELECTRIC force!!!*
 And "that which is *begotten* doth
 But *represent its parent's growth*,"—
Resembling WHAT doth impregnate.
 And *thus* it is with *fiend of hate*!
 LIKE HELL, *where born*! TO HELL-career!
 HIS VITAL FORM THE ATMOSPHERE!!
 And *Satan* shall in DEATH *careen*,
 When God shall *FIRE* this *MAGAZINE!!!*

Thus shall he *fall* AS he was *born*,
 This "*Lucifer, son of the morn!*"
 His "*vital form*" shall be "*destroyed*,"
 And "SPIRIT" ATMOSPHERE enjoyed.
 "With a *great noise*" these "*heav'ns*," shall roll,
 Aye, "*pass away*" like flying "*scroll!*"
 For round the globe the *flames* shall *flash!*
 And this "GREAT NOISE!" this *awful crash!*
 Shall be the FALL of SATAN'S THRONE!!
 His *SHRIEK* of rage! and *DYING GROAN!!!*
 And God "*new heavens*" will "create"
 Where there shall reign *no fiend of hate!*
 And earth shall then be *grand, sublime!*
 HATE "shall not rise a SECOND time!"
 "But will *this Hell* REMAIN BELOW?
 And *spirits damned?*" OH NO! OH NO!
 For he who "*hears what God doth say*,"
 And then *refuses to "obey*

With ceaseless continuity,"
 Will then with assiduity
 Again the "*fiend of hate*" "distill."
 The *vacuum* will *Satan* fill!
 "*Garnished and swept*" he "enters in."
He now is VITALIZED BY SIN!
 And is *like* "*him who doth beget*:"—
 Becomes a perfect DEVILET!
 Those *like* in *nature* DO NOT PART!
 He *speeds* to *Hell*, the DEVIL'S HEART!
Like SPARK of ELECTRICITY!!
 From this GIGANTIC BATTERY,
Flow through his form, Devil-begot,
HIS SPIRIT-CURRENTS BURNING HOT!!!
 The "*flowing*" *stream* that through him sped,
 Doth "*stagnate*" with its *fountain-head*!
 Therefore CAN NOT *immortalize*!
Hence "DEVILET," *with* DEVIL *dies!!!*

Then "*fear not* them" of woman born.
 "*Whom ye should fear*" God doth "*forewarn!*"
 "Who hath the *pow'r*," the *will* as well,
 "To cast" rebellious ones "*in Hell!*"
 Their "SOUL and BODY to DESTROY!"
 He will "*consume*" all "*dross*" alloy!
 "As *fat* of lambs, they shall *consume!*"
 "*Destruction*" is their *final* doom!
 "But shall they not to 'Hell' be sent,
 '*To everlasting punishment?*'
 If *not*, their punishment 's *barren!*"
 But where is *now* PRIESTHOOD O' AARON?
 "It lasted TILL *another* age."
 So will their pangs! and Devil's rage!
 When *fiend* of HATE hath *whole* control,
 Will he deal *gently* with the soul?
 Transfixed between "Old Serpent's" fangs,
 Will he regard their *writhing* pangs?

As all their hours with *horrors* teem,
 Shall not *each one* ETERNAL seem?
 THEIR *doom*, and "HIS who doth deceive,"
Is punishment WITHOUT REPRIEVE!
 Hence, EVERLASTING in its FRUITS!!
 Their *punishment*, God ne'er COMMUTES!!!
 "Engulfed in *Hell's* insatiate maw,
 Will not the '*worm*' of *conscience* gnaw?
 In flames '*unquenched*' shall not they lie,
 And '*where*' this '*worm*' shall never '*die?*'"
 A *vipered* '*conscience!*' WHAT IS THAT?
 Doth *he* have one who first begat?
 A '*conscience!*' in a *fiend's* abode!
 "*Their worm*" will be its ANTIPODE!
 As God they curse,—themselves,—their fate,
 "*Their worm*" will be INSATIATE HATE!
 And as they would God's laws defy,
 ARE "CAST WHERE" *this* "*worm*" doth not "*die!*"

Where serpent-fangs remain unwrenched!
 And "lake of fire" is never "*quenched!*"
 BLACK DEMONS NOW, *no longer men*,
 Imprisoned in this *viper'd den*,
 "Would *God himself* inoculate
 With POISONED VIRUS of" their "Hate!!!"
Here shall they writhe in *hate* and *rage*,
Until doth dawn *another age!*
Then for "*a thousand years*," or more,
 Ere o'ER this "*lake*" they REACH *its shore!!*
Then shall THIS "HELL DELIVER UP,"
 That they may drink *another* cup
 Of torments, for *unnumbered* years,
 For then the "HELL-FIRE" AGE ap-
 pears!!!
There shall they *fall* with "*Satan's throne!*"
 And be "DEVoured" in THAT ION!*

Then shall they meet their *final* doom,
 When *soul*, and *form* shall *both* consume!
 And when this fearful doom they reach,
 Are "*broken*" thus with "DOUBLE BREACH!"
 "Is then the doom of wicked men, [*then?*]"
Three deaths, — through *Adam*, — *here*, — and
 When Adam lost the "*spirit*"-*breath*,
 MAN DIED! "This is the SECOND DEATH!"
 Thus shall their *pangs*, their *hate*, and *rage*,
Last till the everlasting age!
 Shall *last* until "THIRD HEAV'N" appears!
 THE GLORY OF ETERNAL YEARS!
 "But shall not all who will rebel,
 Have *resurrection?*" YES, FROM HELL!
 "*Hell shall its dead deliver up.*"
 "*Dead!* when they drink a fiery cup?"
 Were they to live an *endless term*,
 They *were not* "*dead*," have *living germ*.

Hath not the voice of Wisdom said,
 But "let the DEAD bury their DEAD?"
"All in THE graves, the voice shall hear!"
 But "holy ones" shall first appear.
 Then all the others it shall raise,
 When *all Hell* for the *first obeys!*
 From *two vast* "GRAVES" thus shall "*they rise!*"
 "BOTTOMLESS PIT!" and "PARADISE!"
 "But shall not all who thus have died,
 Be 'raised' with 'bodies vivified?'"
None "counted worthy to attain"
 THAT "*resurrection*" "*die*" again!
 "Then have *they TWO, who holy die?*"
 IN ONE! "*the twinkling of an eye!*"
 "But where are *those* mowed down by Death,
 Who *have no* 'form' and 'spirit-breath?'"
 NOWHERE! *Their sum of life is told!*
 In an *eternal death* shall mold!

"With the *destruction* of the *form*
 Through which had flowed the *currents warm*,
 The PRINCIPLE which it evolved,
 Is to its *former state* resolved!"

"The voice *they in THE graves* shall *hear*,"
 Will *not vibrate* on *deadened ear*! [shake,"

"The voice" which "heav'n, and earth, shall
 These "PERISHED" ones, will NE'ER AWAKE!
 "Their memory shall be forgot,"
 Who *whilst they lived* THAT "VOICE" *heard not*!
 A "crowd" may "press" "Life's Tree" about,
 And healing "*virtue*" go not "*out*."
 And yet it goeth "*out*" to *such*
 As but a *single leaflet* "TOUCH!"
 "For he shall *live* who *tastes* Life's Tree,
 Who *eats* thereof *unworthily*,
 Until in Lake of fire *he dies*!
 It hath such *pow'r* to *vitalize*!"

If FAITH he CEASES to distill
 “The *vacuum* will *Satan* fill!”
 “Yet shall a germ of Life arise
 In him who eats. *He never dies*
 If WHAT he *eats* he doth *discern*,
 From *path of life* shall *never turn!*” [death,
 “*Whence* grows this ‘Tree’ whose ‘*touch*’ is
 On which to ‘*feed*,’ undying breath,
 Whose *fruit* is ‘*bread of heav’nly*’ *birth?*”
 ITS TOW’RING FORM SHADOWS THE EARTH!
 The CONDUIT to the earthen clod,
 Of LIFE that *streams from Throne of God!*
 AND LINKS BEYOND THE STARS UNSEEN,
 WITH GOD’S ELECTRIC MAGAZINE!
 Whilst *meek* ones giving *life* and *joy*,
 Its *thunderbolts* the *proud* destroy!
 Ere God supplied this “living bread,”
 O’er earth the pall of death was spread!

HATE'S VAMPIRE-FIEND, with aspen-breath,
 O'er earth spread forth his wings of death!
 'Twixt man and death, *naught* intervened,
 But black DESPAIR! DESPAIR'S BLACK FIEND!
 Then reigned *supreme*, Death and despair!
 Despair's black fiend, *Prince of the air!*
 "LIFE'S TREE" shall live immortally!
 AN ESSENCE OF THE DEITY!
 When man all *other* fruit "forsakes,"
 Of its "DIVINITY PARTAKES!"
 Which doth within his "form" *implant*,
 "ETERNAL LIFE" *like adamant!!*
 To "*life of flesh*," as *HIGH* in worth,
 "As" God "is *HIGH* above the earth!!!"

Here shall they writhe in hate, and rage
Until doth dawn another age!
Then for “a thousand years” or more,
Ere o’er this “Lake” they reach its shore!
Then shall this “Hell” deliver up”
That they may drink another cup
Of “torments” for unnumbered years!
For then the “HELL-FIRE” AGE appears!
There shall they fall with Satan’s throne
*And be “devoured” in that Ion!**

[See p. 87.]

1869	FIRST HEAVEN.	
	18	88
	SECOND HEAVEN.	
		1000 YEARS.
	28	88



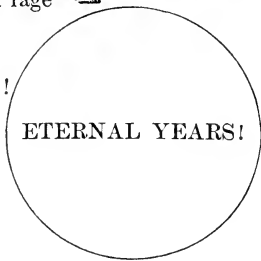
HELL-FIRE AGE.

Thus shall their pangs, their hate and rage
Last, till the “everlasting” “age!”
Shall last until “third heav’n” appears!

THE GLORY OF ETERNAL YEARS!

[See p. 88.]


* Age.



“THE LORD JESUS SHALL BE REVEALED FROM HEAVEN WITH HIS MIGHTY ANGELS IN FLAMING FIRE.”

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the TRUMP of God.” “And the SEVENTH ANGEL sounded; and there were great voices in heaven, saying, The Kingdoms of this world ARE BECOME THE KINGDOM of our LORD, and of His CHRIST!”—

“That I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL.” “Behold, I show you a MYSTERY; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the LAST TRUMP.”

With my hand lifted up to heaven, I swear by Him that liveth for-ever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there *shall* **be TIME NO LONGER!**  **1888.**

But go thou thy way *till* the END; for thou shalt *rest*, and *stand in thy lot* at the END OF THE DAYS.

but in the days of the voice of the SEVENTH ANGEL, when he shall BEGIN to sound, the MYSTERY of God *shall be finished*, AS HE HATH DECLARED TO HIS SERVANTS THE PROPHETS.

John Bishop Hall.

APPENDIX.

CINCINNATI, OHIO, FEB. 15, A. D. 1869.

ONE MONTH AGO the manuscript of the poetic part of the Little Book was finished. Most of it was written during the nights of the two or three months preceding; the time during the days of those months having been otherwise occupied. *Not until* the poetic part was finished (as it is now electrotyped), had I thought about *what* title to give it. I then asked God; the same hour it was said, "Little Book." And "I call God for a record" that I had not till *after* that read any part of the X. Chapter of Revelation for twice twelve years, so far as I can remember, and that I was, *at the time* the name was given, *ignorant* that there was such an expression as Little Book in the Scriptures, or if I had known it, that I had forgotten it. That evening I borrowed a Testament and found it. I had well known that the Spirit of God was

guiding me in all that I wrote; but I did not know *what* I was writing. I then said, Oh my God, hast thou caused me to write the Little Book? Thou knowest I desire to do Thy will, but how can I do this fearful, awful thing? For "I am a worm, and no man;" I am unworthy, vile, and weak; if thou hast placed upon me the awful responsibility of holding in my hand the Little Book Open, I beseech Thee, for the sake of the Holy One, to plainly show me this night. The next morning (the 15th of January last), a voice, clear and distinct, said to me these words,—Behold, I set before thee an open door! Within is Life! Without is Death! I was greatly startled, and at once arose, and said,—I thank Thee, O God, that Thou hast answered my petition. But if I am to hold in my hand the Little Book Open,—if Thou hast set before me an open door, I beseech Thee make me to understand the meaning of the Seven Thunders that were sealed. This was a subject in regard to which I think I had never read a word, and to which I had given no thought. Without the slightest reading, conversation, or investigation they were shown to me that day. The next morning (the 16th of January last), I made my petition before my God, and said,—As Thou *hast* set before me an open door, as thou *hast* shown me the meaning of the Seven Thunders that were sealed, I beseech Thee cause me to understand *the time* WHEN the

King shall return. This also was a subject in regard to which I had formed no idea, and to which I had given no thought for many years. The time, A. D. 1888 (precisely as it is electrotyped in the diagram on the title page of the Little Book Open), was clearly shown to me that morning.

The above, and that which follows, is given as AN APPENDIX, for the reason that I did not intend till last night that the present edition of the Little Book should contain any thing more than it embraces to, and with the ninety-third page; and also because to that extent all its pages are electrotyped. I had no idea of adding any of the above matter, or that which follows, for none of it was written. I was *fully intending*, to-morrow, to put the plates in the printer's hands, with whom I had already made arrangements.

I said, O my God, as Thou dost guide me in all things, even to the opening of Thy Scriptures, I beseech Thee, if it be Thy will that I should add more to the Little Book, that Thou wilt now show me. Rising last night with this thought and prayer, I *carelessly* opened the Scriptures. The chapters to which I *first* opened, were the 8th and 9th of Second Esdras. My eyes rested on the last verse of the 8th chapter.—“Behold, O Lord, now hast thou showed me the multitude of the wonders which Thou wilt begin to do in the *last times*, but *at what time* thou hast not showed

me." I then read to the bottom of the page,—the 16th verse,—and said *this part* of Esdras, at least, was inspired by God. Turning the leaf I then read the 11th Chapter, and also the 12th to the 37th verse. I call God to witness that I had never *before* last night, read a verse in either of the above chapters, so far as I can remember, and was therefore *until last night ignorant* of the contents of those chapters:—having always supposed the books of Esdras to be apocryphal. The Little Book Open, part 1, including *title page*, and *all*, was *then* electrotyped to the 93d page. That which was uttered by the voice of the Lion of the X. Chapter of Revelation was sealed up:—but *here* it was given, as *the Lion* of Esdras was evidently *identical* with *that* of Revelation; *clearly proving* that my interpretation of the *Seven Thunders* that were sealed, and my exposition of the whole of the X. Chapter of Revelation, (*then electrotyped*,) were *the truth*, and no lie. Falling on my face, I said, O, dreadful God, although Thou knowest I adore and love Thee with my whole heart and soul, yet now do I fear, and tremble before Thee! for in very deed Thou art round about me! and Thy hand is upon me!

It has been my intention to add a second part, but *until last night* it was *fully* my *design* that *it also* should be *wholly* written in *verse*.

In a future edition, the poetic part may contain Scriptural references, and parallel passages, and possibly some other matter now prepared; and Part 2d may contain forty or fifty additional pages which I have already written as a part of this Appendix,—embracing among others, the following subjects:—

FIRST.—A critical exposition of the 32d, 33d, 34th, 35th, and 36th pages of The Little Book Open, Part 1st,—the X. Chapter of Revelation,—the 24th and 25th Chapters of Matthew,—the 12th Chapter of Luke,—the 11th and 12th Chapters of Second Esdras,—and the 3d and 5th Chapters of Zechariah:—demonstrating that the said pages, and that each of the Chapters specified teach,—

1st.—That a *specific point of time* has been fixed by God, at which some great event should occur, and

2d.—The *nature* of that event:

3d.—That *just before* that event shall occur, that some *one* should appear as a Messenger, and who should BE a Messenger appointed by God:

4th.—That this Messenger should proclaim *some* Message, which should be from God, and

5th.—That the Message should be a *proclamation* that, at a *specific point of time*, “the Lord Jesus shall be revealed from heaven,” also,

6th.—What *effect* it will have on God’s people, and on the

wicked; embracing other things necessarily connected with that event, and,

7th.—The *nature* of the high Offices to which the Highest hath appointed him.

SECOND.—An *Indictment* against “It that remainest of the four beasts.”

THIRD.—The *setting of the Judgment* on these beastly powers, and Roman Hierarchy, their *sentence* and *destruction*.

FOURTH.—A PROCLAMATION to *God’s people*, and *Lao-dicean church*.

FIFTH.—A PROCLAMATION to the *Jews*.

SIXTH.—A PROCLAMATION to the RULERS, KINGS and POTENTATES of the world, and *their people*.

SEVENTH.—A *more detailed* exposition of the SEVEN THUNDERS.

As many copies of the Scriptures do not contain the Books of Esdras, a subsequent edition of the Little Book Open will also probably embrace the,—

XI. and XII.

Chapters of
SECOND ESDRAS.

Lion.—“HEAR, *thou, oh EAGLE, I will TALK with thee !*”

Eagle.—I heard thee “roaring” and “sending out a man’s voice unto” the high cliffs where I have built my nest; and, although thou hast the “lion” appearance, yet, as thou “talkest” with “man’s voice,” I will talk with thee “after the manner of man;” and I come down to demand of thee wherefore thou hast “sent out” to me thy “roaring” “voice.”

Lion.—I suppose thou wilt “talk” with me “after the manner” of a “malicious” “vulture,”—the “Horn” that had “eyes like the *eyes of man*, and a *mouth* speaking great things,”—or “after the manner of” the “*Man of Sin*,” for as thy *black* master “is transformed into an angel of *light*,” thou seemest also to have the power to adapt thyself to circumstances. And along *that* “*path* which” thy “vulture eye hath *not seen*,” the Spirit of the “Highest” hath “chased” me “out of the wood” of a howling wilderness as Messenger to thee; for well He knew that had He sent a lamb instead, it would have pleased thee but too well. And I will therefore answer “the voice of” thy “great words;” the “marvelous things against the God of gods” which thou “speakest,” whether transforming thyself into “malicious” “vulture,” a “Horn,” “speaking great words against the Most High,” or “Man of Sin,” exalting thyself “above all that is called God, or that is worshiped.”

Eagle.—A lion's skin is a harmless thing, except it have beneath it a lion's claws and heart. But, knowing the "Highest" hath the highest regard for me, I will listen to thy MESSAGE.

Lion.—I have two MESSAGES beside; one to the few remaining "lambs" whom thou and thy vulture brood have had no power to devour, and one to the "scattered flock" which was driven from its pasture by thy predecessors many long years ago. 'Tis for *their* sakes, not *thine*, that I am sent. I would that without "roaring" *words*, a message could be given. For then, nor eagle, nor beast, nor man should hear me "talk with" them. For "in the multitude of words there lacketh not sin," or folly or misconstruction. They therefore shall be brief and "fitly spoken." Messages and messengers are so *identified* that from *necessity* the messenger must oftentimes *speak of himself*, though *meekly* he would *screen himself from view* behind the *foliage* of his message. But in all my "talk" and dealing with such a "vain," "hurtful," "wicked," "malicious," "horrible" and "dragon"-inspired "vulture" *as thou art*, I *shall use to the uttermost* all the authority and power which the "Highest" hath given for this purpose, and for which He "hath" "kept" me. Yet I could wish that messages might have an individuality of their own, and could attend unto their own affairs, and from the messenger be separate. For

then the keenest sense of eagle, beast or man should be unable to discover the latter had a being. For neither have an honor to bestow that's worth the seeking or receiving, and neither can impart a good, for all are filled with evil—the multitudes of all who flock around thee. For, like thine own, their hearts are filled with folly, vanity, conceit, pride, hate, murder, and by the Hydra-headed Dragon are inspirited, and by thee. And therefore from *such* contact do I shrink, as from the touch of Death. And more than a quarter of a century hath passed, when a youth, I spent a few moments of my life upon this very spot, and withdrew one night unto the summit of the highest peak that towers above this undergrowth, and there, communing with my heart, and with the Highest, passed the night without a covering except the diamond-studded canopy of heaven; even then desiring, if only for a night, to isolate myself from the inoculating virus of their poison. For there courses in my own life's blood a sufficiency of the virus of the poison, which from the "Tree was grafted in." For—

The principle of deadly hate
In every heart is incarnate.

Eagle.—Yes, in all hearts like thine. But mine is purity immaculate. What is thy Message?

Lion.—My Message is a triple one. As "Angel" by the Highest sent, my Mission is, with "a loud voice," like a

wild "lion," aroused, enraged, to "roar," to thy amazement; and by my roaring "cry" to warn the flocks of coming danger, and of the coming of the "King" of "lions;" who soon shall come to thy astonishment, and to "deliver from thy violence," the flocks: whose roaring "shout,"—louder than the voice of ten thousand thunders,—shall shake thee from thy nest! As "Ruler," aye as Judge, (*not executive*, but judicial) "over His household" appointed by my Master, my Mission is, to "give" to all, their "meat,"—"their portion in due season:" and to give *thee* "meat," which even thy Ostrich belly shall be unable to digest! As "a roaring Lion," from "the wood" "chased out;" as "the Anointed which the Highest hath kept for" this purpose, my Mission is, to say to thee, O "Eagle,"—"Hear thou, I will talk with thee, and the Highest shall say unto thee, 'Art not thou It that remainest of the four beasts whom I made to reign in my world, that the *end* of their *times* might come through them?'" As this "roaring Lion," as this "Anointed," my Mission is, in the name of "the Highest," "with all the words which" He hath recorded for my mouth, to "reprove," "upbraid," "rebuke," and "correct" thee, and all thy vipered tribe; and to "set" thee, and "them before" me "alive in judgment." This triple MISSION hath also, a three-fold object:—to "feed" the "lambs,"—the "scat-

tered flock,"—"rebuke, and chasten," (for what other "meat" would be a "portion in due season" to the "Ladicean" fold,) "as many as" my Master "loves," and thus "with mercy" to "deliver" them from the impending wrath:—the setting of the "Judgment" for thy trial, and for the trial of all thy vipered-brood; that judgment may be rendered, and sentence passed on thee, and them, that all things may be ready for its execution in nineteen times; when the vengeance of Jehovah, swift, and terrible shall be meted out to thee, and them:—and that, by all these grand results He may be glorified.

With such a triple Mission, with such a three-fold object, could ever thought arise of honor, or emolument? Could I expect much *love* from either thee, or them, whilst I shall thus "reprove," "upbraid," "correct," "rebuke," and "chasten" as with an Iron rod? If either *thy* love, or *theirs* I sought,—if honor, or emolument,—or if I would be lionized by either thee or them, then would I do, as do the other messengers. I then would *not* "with a loud voice" "roar" forth my Master's wrath:—but I would talk with honied words. I then, should not "correct,"—"chastise:"—but I would bow, and cringe to thee, and them, like fawning sycophant. And therefore let all know, *that, as the Highest liveth*, I seek in *fear*, but, *only* in the *fear* of Heaven,—*meekly*, but, *only meek* before Its Ever-

lasting King,—*boldly*, but, *only bold* in the consciousness of *right*, and *might*;—the mightiness of truth, and truth's Almighty Potentate,—*to perform* the duties of the *high* Offices to which He hath appointed me.

Eagle.—Thou art a most audacious Lion! And I,—

Lion.—A moment, Eagle. *Now, really*, “art not thou It, that remainest of the four beasts?”

Eagle.—Thou art a most blasphemous Lion! and I would tear,—

Lion.—Thy *bloody* history doth well establish thy *tearing* qualities :—AND FROM THE SACRED PARCHMENT THOU HAST TORN THESE PASSAGES, for THEY CONVICT THEE FULLY of being a most audacious, blasphemous Eagle.

“ART NOT thou It, that remainest?”

“Art not THOU IT, that remainest?”

“Art not thou It, that REMAINEST?”

I do not marvel that thy response is only a wild and savage scream. Even thy haggish heart doth feel abashed, *in this connection* at being questioned in regard to thy paternity. Though always in a most disgusting manner, boasting of thy lineage, thou now wouldst fain deny it. Thus driven from thy boasted hiding-place, and having lost thy “feathers,” thou art a wretched sight! *naked* before high Heaven in all thy hideous deformity! A vam-

pire of Hell ! besmeared with the clotted blood of victims ! loathsome ! shriveled ! vipered ! and bedeviled !

Eagle.—I never boasted of my ancient pedigree.

Lion.—Thou liest. Although thy throat is vulcanized, 't is sore from screaming it.

Eagle.—Knowest thou not, audacious Lion, that I reign King of Heaven, and earth ?

Lion.—I know thou claimest, that, “thine is the Kingdom.” But *thine* is the Devil’s Kingdom.

Eagle.—*These* are the things of which I boast :—my kingly crowns, and royal diadem.

Lion.—Thou hast none. “The scepter hath departed” from thee. Thy “thrones” are all “cast down :”—and *in their stead*, THE THRONE OF “JUDGMENT” now is “set.”

Eagle.—And dost thou sit thereon ?

Lion.—“Ancient of Days” doth sit upon this Judgment Throne. *He ever hath His ministers* ; and, He hath given me *authority*, to “set” thee “before” me “alive in Judgment.”

Eagle.—But I reign King of Heaven and earth by His authority.

Lion.—Thou art a usurper most blasphemous : for thou hast forged His seal, and signature.

Eagle.—I am the “Vicar of the Highest.”

Lion.—Thou knowest, in saying this, thou liest !

Eagle.—My nest is built upon a “rock;” “and the gates of Hell shall not prevail against it.”

Lion.—Truly not. For “Hell” doth not “against” itself “prevail:”—the foundation of thy nest doth rest upon the seven hills, and they are “built upon” “the Gates of Hell,” which soon shall open to receive both them and thee; and then thy grand idea of “unity” will be most fully realized.

Eagle.—Thou most blasphemous Lion, thou art a thing of yesterday:—I wish to hear no more from thee.

Lion.—But “I *will* talk with thee.”

Eagle.—Those only have a right to “talk,” to “rule,” and “judge,” who *have authority* from Heaven, and which doth date to great antiquity.

Lion.—I grant the truth of this.

Eagle.—I have credentials from the Court of Heaven, which empower me to appropriate Its prerogatives, Its attributes, Its titles, Its authority; and in Its “Sanctuary” to “set up” myself as King of Heaven.

Lion.—Thy credentials are a forgery:—thy claim to be empowered,—a lie,—thou hast indeed with the impious blasphemy of thy Master Spirit, *arrogated* to thyself the “prerogatives,” “attributes,” “titles,” and “authority” of the Highest; thou hast “polluted” His “Sanctuary of strength” by “setting up” therein thy filthy carcass.

But *thy* prerogatives, attributes, titles, authority, and

sanctuary, are only those of the Hydra-headed Dragon, who "gave" to thee "his power, his seat, and great authority:" yet now thou'rt even shorn of these.

Eagle.—If *thou* canst show that *thou* art authorized by Heaven to "rule," and "judge," and, by *authority* that *antedates* my own, then will I grant thou hast the right and power, myself and the "remaining" "head," "wings" and "feather" to "reprove," "upbraid," "rebuke," "correct;" and to "set" myself, and "them before" thee "alive in judgment."

Lion.—All *THY pretended* heaven-granted authority doth rest upon the *perversion of A WORD*; *thy forgeries*, and *lies*.

But the "Highest" hath "granted" unto me three separate COMMISSIONS, *several times written*, each one of which was written by the "finger of" the "Mighty," in terms precise, yet comprehensive, clear, distinct, emphatic; and each doth bear His seal, and signature;—by His own Mighty hand subscribed, and sealed,—and witnessed by His ministers; three of them by His "only Son," and by them delivered.

Eagle.—Thou art a thing of yesterday: mine, is a long "succession" reaching to remote antiquity, and even to the "rock" on which my nest is built.

Lion.—Before thy "nest" was formed, were my Commissions written; aye, centuries before that "blessed rock"

had being, the Highest caused His amanuensis, Esdras, to write them out in broadest terms, to which He then subscribed His Mighty name, and sealed it with His Signet; and it is witnessed by His Minister, and His Eternal Spirit. And therefore, "out of thine own mouth will I judge thee," and by thine own logic prove that verily I have been by the "Highest" "kept" to be thy "Ruler," and thy "Judge."

Eagle.—Knowest thou not, O Lion, that I have the keys of Hell and of Death? As King of Heaven and earth, will I now "reprove," and "upbraid" thee; I will draw up an indictment against thee, and "set *thee* before *me* alive in judgment." I soar to the highest *heaven*, and therefore have a knowledge of *heavenly* things. 'T was said, "A bone of Him shall not be broken," only because no bone was broken in the paschal offering.—"Not one jot, or tittle" of prophetic things shall fail. All ancient representative-messengers were made to be, in person and in the incidents of their lives, *typical* of great antitypes; and even the very names they bore, were representative of their offices, or work; and every prophetic word to them relating, had an exact fulfillment.

Lion.—All thou hast said of ancient representative-messengers, *is true*; and as the Highest doth not change, *must ever be*, at every age and epoch.

Eagle.—As thou claimest the present, to be an epoch of greater significance than any preceding it, if, as thou also claimest, thou art indeed the representative-Messenger for this peculiar era, then each prerequisite, and test now specified, must be found most perfectly to exist in thy own “person,”—“the incidents of” thy “life,”—the “names” thou “bearest,”—and in the exact fulfillment of “every prophetic word to them,” and thee “relating;” —and as thou hast closely interrogated me, now will I severely question thee; and if to all my questions, with the fear of Heaven before thee, thou canst answer affirmatively, then will I grant that verily “the Highest hath kept” thee, as His “Anointed” Messenger. And as it is my prerogative, not only to decide the faith, and destiny of all, but to “try” the “secrets of the hearts;” and as these “prerequisites,” and “tests” do oft relate to things apparently trivial and minute:—even to a “bone:”—a seamless “vesture:” and to—I will not say an hoseaic,—a jeremiaheal-illustrative marital relation: — or to a “dream,” (which once led to the “preservation of life,” and the purchase of “all the land of Egypt;” which typified the preservation,—by the Antitype,—of an endless life, and the purchase of the world,) *some* of my questions shall also “relate to things” “minute.” For if the “jots,” and “tittles” are “fulfilled” in thee,—“in the

incidents of" thy "life,"—the "names" thou "bearest,"—and in "every prophetic word to them," and thee "relating," *then* may I well conclude that, in regard to more important points, the necessary correspondence shall not be wanting. But first I ask thee to give thy affirmation in the presence of the Highest, that each, and every answer that thou givest, "shall be true to the best of thy knowledge, and belief." Dost thou thus affirm?

Lion.—I do; as no one can deny that what thou hast said, is true.—Thou hast referred to dreams:—and I could speak of some that have been most remarkable.

Eagle.—Thy dreams be to thyself. The questions I demand that thou shalt answer, do all relate to things, which *must* be *facts*,—substantial,—unequivocal,—distinct. Thou claimest to have, from the Highest, three Commissions.

And although I have "eyes like the eyes of man," I do not see them resting on Divine authority; I will therefore "severely question thee" relative to each:—claimed by thee, as prophetic,—administrative,—and judicial,—as "Angel"—"Lion,"—as "Servant"—"Ruler, over His Household,"—and "Lion"—"Anointed."

Angel-Lion.—No "*eyes of man*" were *ever* able to *discern* either a message, or messenger from "heaven" "sent;" "neither *can*" they, for "they are *spiritually* discerned."

Neither can I “see” the “*divinity*” of *thy* claims, in the “marvelous things” which thy blasphemous “mouth” doth “speak” “against the God of gods!”

Little Horn.—Art thou an “Angel” through “black heavens” “sent?”

— — Through heavens “black” than “sackcloth of hair.”

L. H.—Dost thou the “strength” of the Mighty “impart?”

— — To those who will receive it.

L. H.—Dost thou impart the “wisdom” of the All-wise?

— — To those who will be wise. “He hath no pleasure in fools:”—and “fools die for want of wisdom.”

L. H.—Dost thou “*from*” heaven “cast” “a holy light” “upon the pages of the Chart?”

— — *The last* that shall be “cast” upon it “*from heaven*,” until a “flaming fire” “shall be revealed *from heaven*,” which shall “cast” thee “to the burning flame!”

L. H.—Do those beholding it exclaim, “But here rolls up a brighter light?”

— — Through the *thin* mists of Time, they behold *swiftly approaching* a Mighty Orb of Light, effulgent with the glory of the Holy One!

L. H.—It is written the “Angel”—“Lion” shall have “in his hand a Little Book, *Open*.” Dost thou?

— — Thou seest.

L. H.—Didst not thou write all that the “ Little Book ” contains ?

— — I inscribed it all upon this parchment.

L. H.—Whilst writing it, didst not thou say, thou didst *not* write it ; that “ all the words seemed only the language of another ? ”

— — Yes, a number of times I so remarked.

L. H.—Notwithstanding this, do you still claim not to be guilty of plagiarism ?

— — Yes ; for the reason that during the last five and twenty years, I have not spent five hours,—so far as I can remember,—in reading any writing, works or work of any other persons, or person treating on the subjects, or any one subject contained in the Little Book Open :—the Scriptures excepted.

L. H.—Do you affirm it has been mostly written without *their* aid ?

— — Yes ;—not having possessed a copy of them,—(until within the last two or three weeks,)— for a period of about seven years ;—and to the present moment I have examined but—I believe,—four, or five passages to see if they were correctly quoted ; excepting those on the title pages ; for ONE was promised that should “ bring all things to remembrance.”

L. H.—Now I think better of thee, and yet 'tis plain thou art a reprobate and heretic; it is no fault of mine that thou hast not possessed them.

— —“It is no fault of” thine that any do;—what thou could'st not accomplish, thy master did.

L. H.—Was the manuscript of thy Little Book, Part 1st, finished about the middle of last month?

— —A few days before.

L. H.—On the evening of the 14th of that month, (after thy MSS. was thus finished,) did the thought, for the *very first time*, occur to thee that what thou hadst then written was the “Little Book Open,” or a part of it?

— —Yes, until that evening I was ignorant that there was such an expression, as “Little Book,” in the Scriptures.

L. H.—If what thou holdest in thy “hand” *is the* “Little Book Open,” and if thou *art a representative* Messenger, then in writing it, (although ignorant of *what* thou wert writing,) it should have been to thee both “*sweet*” and “*bitter* :”—was it “*sweet*” unto thy “taste?”

— —“*Sweet*” was then my word: although no word, or words, could convey an idea of its sweetness to me: it was “sweeter than honey and the honeycomb.”

L. H.—Was the Little Book written without the aid of any other inspiration than that of the Spirit of the Highest?

— —I think it was, wholly so.

L. H.—Whilst writing it, (although in usual health,) didst thou, before eating thy meals—or eating or drinking any thing—hundreds of times throw from thy “belly” thy frothy “bitterness,” so that thy noises alarmed the beasts and dragons around thee, inducing thee to select a more secluded retreat?

— —Yes, I think many hundreds of times, and on account of its strangeness, was probably more “alarmed” than they.

L. H.—Are many things *much more minute* daily occurring in the incidents of thy life which are representative of thy “Offices or work,” or which are typical of great antetypes?

— —Yes, things and incidents so numerous, so perfect, so minute, showing in the smallest things my Master’s guiding hand, that oftentimes I fear, and tremble, and am lost in wonder and amazement.

L. H.—Doth the “left foot” of thy person represent, (to a degree), the work thy Master shall perform on the earth when “His feet shall stand in that day upon the Mount of Olives?” For He said He should “send a fire on the earth.” Is it as a “*pillar* of fire?”

— —It represents that work to as perfect a degree as it could be in *that* manner represented.

L. H.—Was the Revelator to prophesy again?

— — Yes; but it is not to be supposed he should appear *before* his resurrection, or that he should be raised *before* his brethren, in order to swear *that they* should also be raised when the *mystery* should be finished.

L. H.—Then was some other person to “prophesy” for John? And if so, in what way?

— — Yes, some other person was to cause him to “prophesy again” by unsealing the “Seven Thunders” he was commanded to “seal up.”

L. H.—Dost thou then cause John to “prophesy again?”

— — Yes, in “thunder”-tones, as the “Little Book Open” hath unsealed the “Seven Thunders,” causing them to “utter their voices.”

L. H.—If thou art a strictly representative messenger thou couldst not prophesy *for*, or in *the place* of John, unless *thy* name was also John. Is that thy name?

— — To all who obey the words of the Little Book Open my name shall be THE GRACE AND MERCY OF GOD.

L. H.—Was not an “Angel come down from heaven” to have “in his hand” the “Little Book Open?”

— — The *description* of the Angel is the *description* of his Message contained in the Little Book.

L. H.—Shall then this Message produce upon those

unto whom it shall be sent *effects* which shall be as *opposite* in their nature as those produced by “bright *clouds*” which “drop down the dew,” the beautiful and gladdening covenant “*bow*” that arches them, the life-giving *Sun*, and those resulting from “*pillars*” of consuming “*fire?*”

— —The “*effects*” it shall produce shall be “SWEET” or “*bitter*,” “JOYFUL” or “*sorrowful*,” “LIFE” or “*Death*.”

L. H.—Art thou an “Angel come down from *heaven?*”

— —“The baptism of John, was it *from heaven*, or of men?” If his message was “*from heaven*” to “prepare” the “way of the Lord,” mine is none the less so; nay, “*by reason* of the *glory that excelleth*,” as far exceeds his in this regard as “the glory” of the “second” “appearing” shall “excel” that of the first. Must *all*, because *thou* didst, come from beneath?

Must *all* have *marks* of thine own badness?

Hearest thou not that song of gladness?

“But these black heavens now are rent!

Through them Thou hast Thine Angel sent!

Thy winds in gentle zephyrs wreathe!

The very breath of *Heav’n* we breathe!”

L. H.—Is thy Message a “*mighty*” one?

— —It is “*mighty*, for it is of God, AND GOD IS MIGHTY!” It is “*mighty*,” for it shall “*prophecy*” “before many *peo-*

ples, and nations, and tongues, and kings,” and is a Message “SET” “*over the nations, and over the kingdoms, to ROOT OUT, and to PULL DOWN, and TO DESTROY, and to THROW DOWN, to BUILD, and to PLANT ;*” for it shall “SET” its “right foot UPON THE SEA, and” its “left foot ON THE EARTH.” It is “*mighty,*” for it shall be to *all* a savor of Life unto Life, or of “Death unto Death;” for *all* shall hear its “loud voice,” all shall hear the pealing echo of its “*Seven Thunders ;*” for like all *potent* messages from the MIGHTY,—

Though *gently* falls its cheering light,
 Here is *condensed* Jehovah’s MIGHT!
 Whose *tidal waves* shall *yet* be seen!
 ‘Tis *God’s electric magazine!*
 Whilst MEEK ones giving LIFE and joy,
 Its THUNDERBOLTS the PROUD *destroy!*

It is “*mighty,*” for the LORD GOD ALMIGHTY hath heard its oath, already with uplifted hand recorded, and HE will fulfill it by revealing from heaven, His Son with a *mighty* host of angels!

Though *impotent* thy rage and madness!
 Hearest thou not that song of gladness?
 “*But thou wilt make this surging sea*
 ROLL OUR FRAIL BARQUE ONWARD TO THEE!

For these black heavens now are RENT!
Through them Thou hast Thine Angel sent
 To CALM the *fury* of the *blast*!
 A *holy light* from Thee to cast
 Upon the pages of Thy Chart!
 Thy STRENGTH and *wisdom* to impart!"

L. H.—Is it "clothed with a CLOUD?"

— —With "GOLDEN CLOUDS," brighter than those that float in the azure heavens! It is "clothed with a *cloud*" that "drops down the dew" of Love and Life! It is "clothed with a CLOUD" of *brightness*, the ADVANCE CLOUD that *heralds* the *approach* of THOSE "CLOUDS of Heaven," which, like mountains of Light! in majestic glory! are sweeping down upon the earth! It is "clothed with

A CLOUD" of crystallised Truth and Light!
 Reflecting the effulgence bright
 Which from the Godhead on it shone!
 CASTING THE SHADOW OF HIS THRONE!
 It *floats above* thy hate and madness!
 Hearest thou not that song of gladness?
 "Here borne upon the wings of light,
 THESE CLOUDS, how *beautiful* and *bright*!"

L. H.—Doth "A RAINBOW" rest "upon" it?

— —Yes, a "BOW," (with two refracted ones), of tran-

scendent beauty! a *bridge* for Faith's elastic step, *arching* HIGH OVER the fierce "*whirlwind*" of the "*blackness of darkness*" that intervenes between the PRESENT and the IMMEDIATE *future*! a *single* arch, that spans the *narrow* chasm 'twixt weeping and Death, and the realms of light! And, though floating like *gossamer*, is the *only remaining link* BETWEEN the KINGDOM OF DARKNESS and the KINGDOM OF LIGHT! *reaching to*, and refracting the rich, prismatic rays of the "SUN" OF GLORY, *now arising in the East*!

Which shall dispel earth's gloom and sadness!

Hearest thou not that song of gladness?

"The *black'ning whirlwinds* backward march!

Their heav'ns three BOWS OF PROMISE arch!"

L. H.—Doth its "face" *shine* "as it were THE SUN?"

—Thou shalt see a light *more lurid* before thine "eyes of man" shall behold its refulgent splendor! It is luminous with the affluent brightness of a MIGHTY ORB OF LIGHT before which "the moon shall be confounded, and the SUN ASHAMED!"—aye, the *condensed light* of a MILLION SUNS would pale before the *dazzling brilliancy of Its glory*! for from this MIGHTY LUMINARY *all light doth radiate*!

Then grov'ling ones sprung from the clod,

To *what then* will ye liken God?

Or wherewith wilt *thou* liken Him,
 Thou shining, mighty seraphim?
 With all these WORLDS profusely strown
 Compare ye Him upon the Throne?
 The BLAZING SUN will ye compare
 Unto Aurora's fitful glare?
 Or the VAST HEAVEN'S EFFULGENT LIGHT
 With the dim glow-worm of the night?
 These COUNTLESS ORBS on ev'ry hand
 Unto a single grain of sand?
These are as naught! And STILL alone
 God *rests* on His Eternal Throne!
 If *they* were not, *He* still would be!
 And robed in awful majesty!
 Yet HE *is coming!* Farewell sadness!
 Hearest thou not that song of gladness?
 "O'erhead FLASH forth Thy CHANDELIERS!
 Now chimes the music of the SPHERES!
 But here rolls up a BRIGHTER LIGHT!
 The *Holy City* flies in sight!
 A BLAZE of GLORY fills this place!
 Thy lost ones *soon* Thou wilt embrace!"

L. H.—Are its "feet as *PILLARS of fire?*"

— —Thou shalt know *in nineteen times*, at the *assembling*

of the “*Grand Œcumenical Council*, when the *Episcopate*” from every land and age, “*united to their SOVEREIGN PONTIFF*, shall *sit in judgment* UPON ERROR, and declare to the *flock* WHAT is *obligatory* UPON THEIR BELIEF!” Thou shalt know when “the beast” that bore thee—and of which thou “remainest”—shall be “slain,” and the “body” “given to” this “*burning flame*,” then shalt thou “behold how great a matter a *little fire* kindleth:”—thou shalt know when thy “whole body” shall be “*burnt*,”—when thy “plagues come in one day, death! and mourning! and famine!” when thou “shalt be *utterly burned with fire*! For strong is the Lord God who” shall execute “judgment” on thee!—Thou shalt know when the forked-tongued flames of the *advance* “PILLAR OF FIRE” shall lick thee down to Hell!

And cast thee in Gehenna’s fire,

“Prepared for Devil” and th’ “liar!”

Where serpent-fangs remain unwrenched!

And “Lake of fire” shall not be “quenched!”—

Thou shalt know, when Hell itself, becoming nauseated from containing thee, shall, like ten thousand volcanoes, vomit thee forth, and all thy hosts with thee; amid hissing, scathing, liquid streams of burning lava! when the REMAINING “*pillar of fire*,” bursting into a mighty whirlwind of flame, shall enwrap the earth!—when the myriad

shrieks of thy wailing hosts, and thine; and the agonizing wails of the vast multitudes of the Fallen Star, shall mingle with the "great noise" of its awful crash! which, "as the voice of Almighty God" shall shake "the foundations of the earth!" when the solid globe shall melt and become a seething "lake of fire!" Then where wilt thou escape?

There shalt thou writhe in hate and rage,
Until the everlasting age!
There shalt thou fall with Satan's throne!
And be "devoured" in that Ion!
Thus thou thy "double" doom shalt reach!
And thus be "broke" "with double breach!"—

In nineteen times, and nineteen and one thousand times, and "a little season," when my Master, and the mighty gods with Him, shall fight the two great battles "of that great day of God Almighty," thou shalt know! *then will I answer thee!* Then "the cup which" thou "hast filled" shall be "filled to" thee "*double!*"

And then *thy* song of joy and gladness
Shall turn to one of wailing sadness!
Then all the hosts "marked" with thy badness,
Shall wail with thee in hate and madness,—
"Enwrapped in *flame!* and tempest-tossed!
Reach down Thine arm! for we are lost!"

Those like in nature, do not part :—
Thou'lt speed to Hell! the Devil's heart!
Like spark of electricity!
Then shall from this great battery
Flow through thy form, Devil-begot!!
His spirit-currents, burning hot!!!

L. H.—I have the “keys of Hell,” and already have a sufficiently intimate acquaintance therewith. 'Tis not about these things I wish to question thee; but in regard to thy presumptuous claim that thy “Lord hath made” thee “Ruler over His household,” for as I have not only the “keys of Hell,” but also “the keys of the Kingdom of Heaven,” thou dost herein trespass on my authority.

Servant-Ruler.—Behold, thou art again transformed; and yet thou canst not hide thy beastly look! I know thee, who thou art. Thy sinful “*eyes of man*,” show plainly that thou art that “*Man of Sin*.” And thou appearest now, — if possible, — more hideous than as the bloody, shriveled, vipered, and bedeviled vampire-vulture; or blasphemous horn on the head of bloody, and savage beast. Thou art indeed a most revolting sight! No marvel the great Archangel Michael “durst not bring against” thy Master “a railing accusation” if thy horrible form doth represent his nature. Though “arrayed in

purple, and scarlet-colored" robes, thou dost show beneath them thy beastly "feet" with which thou hast "stamped the residue;" thou "gapest on me with" thy "leopard's" mouth, showing savagely thy dragon teeth; thy arching brow is furrowed with the deep wrinkles of the Archfiend, and from its center doth project the same blasphemous horn; each lineament of thy man's face portrays the workings of thy demon heart, and long centuries of thy fiendish life have deeply graved them on thy lank, sinewy, and wrinkled cheeks; the hair of thy head is like unto the quills of Porcupine; and with thy vulture, beastly, snaky, whorish, demon eyes, flashing the fires of Hell, thou glarest at me! And though fast becoming decrepit from many centuries of wickedness, thou art still brisk, and burly; for thou hast fattened on the rich hearts of countless myriads!—and thy mouth is red with the wine of blood!—and thy "purple, and scarlet" robes are dyed therewith!—thy hands,—stained with the blood of untold millions—are dripping with the fresh gore of victims!—the very air is putrid from thy reeking corruption!—thy pestilential breath is like the stifling miasma from a den of vipers! And yet, "*the abomination*" of thy most horrible! bloody! devilish! and filthy carcass, thou dost "*set up*" in the holy "Temple of God!!" "*showing*" *thyself that thou art "God!!!"* And thereby thou dost "*pollute the*

Sanctuary of strength," OF TRUTH! And thou openest thy most execrable "mouth, in blasphemy against God! to blaspheme His name! and His Tabernacle! and them that dwell in Heaven!"

Man of Sin.—Thou art thyself "that Wicked" that should "be revealed;" for thou hast all his marks: thou hast both taken "from" and "added" to "the words of the book of" the "prophecy:" even when thou knew'st the curses pronounced on such.

Servant.—Thou hast "*added*" many things, by thy "GREAT WORDS" and "*traditions*;" but I will not now charge that thou hast "*taken from*;" for that would imply that thou hadst left a part. Thou hast "*taken away*" "*THE DAILY SACRIFICE*," and thou hast "*cast down*" "*the place of His Sanctuary*."

Man of Sin.—Thou dost "speak" nearly a half dozen "*great words*," in high-sounding names and titles; which "that Wicked" was to do.

Servant.—The "great swelling words" which *thou* hast "spoken," would many times engird the globe.

Man of Sin.—If thou dost justly claim the title of "Servant-Ruler," thou must indeed be most "*wicked*;" for then is was *necessary*, nearly two thousand years ago, that He who made the globe should thrice warn thee against "great swelling words" of revelling and "drunkenness." But it

seems to have been necessary that these men who prophesy *floods* of water and fire should have been warned that they should not in like manner *flood* themselves. But if this warning was needed by thee, thou "shalt be beaten with" "stripes."

Servant.—I have been, until made willing to do my "Lord's will."

Man of Sin.—It is now still more "plain that thou art a reprobate and heretic."

Servant.—Thou wouldest "cover" thy "sins," but thou "shalt not prosper." "The hail shall sweep away the refuge of lies;" for *thou* hast been "*drunken with the blood of the saints.*"

Man of Sin.—I will prove to thee thy wickedness and presumption. Dost not thou say that thou hast not been only about a half dozen times inside of any places or place of worship during the last seven years; that for about the same period thou hast been not once to any place of public entertainment; and that thou hast not during the last seven years spent an hour in or one dollar for society of any kind, except in thy public dealings with men?

Servant.—Yes.

Man of Sin.—And although thou hast been thus *isolated* from the "*wisdom of the world,*" thou dost most wickedly

claim that "things" have been "revealed" "unto" thee which have been "hid" "from the wise and prudent." The "wise Steward" was to give the "Household" "their portion of meat," but for a long time thou hast eaten no swine flesh, and hast not recommended it to the "Household;" thou, therefore, hast not "given" "them their portion of meat;" thus thou art "that Wicked," for he should "command to abstain from meat,"—swine flesh—which was "created to be received with thanksgiving of them" that are exercised thereby.

Servant.—This is a fair specimen of thy sensual logic.* I remember a "legion" of thy recruits once "received it with thanksgiving," and both were greatly "*exercised* thereby." And thou, and thy "great herd of swine," "possessed" with a "legion" of "doctrines of devils," shall be in like manner cast "*violently* down a *steep* place into the Lake" beneath. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with *violence* shall that great city Babylon be thrown down, and shall be found no more at all." For thou hast "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." But now thou and those with thee shall be

* Witness that in regard to "transubstantiation" and other dogmas.

“frayed” and “cast out.” And three “carpenters” “are come to fray” thee and “them,”—“the two *Anointed* ones that stand by the Lord of the whole earth,”—“the *Anointed*, which the Highest hath kept *for them*, and *for their wickedness* UNTO THE END,” or rather, the “*fly-ing roll*” or “*Little Book*” which he has “in his hand.” And the *fourth*, the GREAT “CARPENTER,” shall speedily “come” “to cast out” both thee and “them;”—even “Zerubbabel with those seven,” and “the plummet in” His “hand.” Thus thou and they shall be “FRAYED,” or “CONSUMED *with the spirit of His mouth*”—the Word; “and shall” be “CAST OUT”—“DESTROYED *with the brightness*”—“flaming fire”—“of His *coming*.”

Man of Sin.—In what thou sayest, “are some things hard to be understood.”

Servant.—There doubtless will be “some things” “which they that are unlearned and unstable” shall “*wrest*” “unto *their own* destruction.”

Man of Sin.—In claiming to be the “Steward” of the “Household,” thou dost greatly “magnify” thy “Office.” What is the “Household?”

Servant.—Three shall be tormented in Hell unto the everlasting age. “A certain rich man” having “died,” whilst “in Hell,” “lifting up his eyes” “in torments,” had left behind “*five*” different classes of “brethren.” A “*few*”

of *each class* shall become "*wise*" by eating "their portion of meat," which the "Steward" shall "give them." *They* shall therefore take "oil in their vessels with their lamps." For "the *Anointed* which the Highest hath kept" shall "*deliver*" them "with *mercy*;" and *through* the "TWO" "BRANCHES," and "*through* the TWO GOLDEN PIPES" he shall fill "their vessels" with "the *golden oil* out of" "the *two Anointed Ones* that stand by the Lord of the whole earth." But "*many*" of the "*five*" shall *for themselves* "KINDLE A FIRE," and shall "*foolishly*" endeavor to "walk in the *light* of" "*the sparks* that" *they* shall "*kindle*;" AND THEY THEREFORE "SHALL LIE DOWN IN SORROW."

Man of Sin.—If thou hast "answered discreetly," the "*Household*" then doth ALL include, the "Scattered Flock" as well. The Highest chose "the Daughter of Judah," and, although by her grievously traduced, she was, and is beloved, although forsaken. If thou art a Messenger to her, her "portion of meat" will be,—"*Thus saith the Lord*," for the "sake" of the "Child," the "Only Son," "turn, for I am married unto you." And if thou art a *strictly representative* Messenger, one whom the Highest hath sent to them, as all the "jots and tittles" must be "fulfilled," she will expect that there should have been a *parallelism* in thine own case: for *all her* messengers have been *representative*. Hast thou ever so said?

Servant.—Yes, more than seven years ago.

Man of Sin.—If thou art “that” “Steward whom his Lord hath made Ruler over His Household, to give them their portion of meat in due season;” if thou art “the Anointed which the Highest hath kept” to “reprove” and “correct” a portion of the “Household,” and in the character of a Judge, to “set them before” thee “alive in Judgment,” the others “to deliver with mercy,” and to fill “their vessels” with the “golden oil,” and as “servant,” to “wash” the Virgins’ “feet,” to guide them, (“as sheep going astray,”) “unto the” Great “*Bishop of*” their “souls,” is then thy name “representative of thy Offices and work?”

Servant.—Yes.

Man of Sin.—Thou wouldst greatly “exalt” thyself. “By what authority dost thou these things? and who gave thee this authority?”

Servant.—I speak only those “things that I have heard of my Father.” I am “clothed with a cloud” of “authority,” because “Heaven” hath mantled me therewith. I am the “wise” “virgins’ lowly *Servant*,” yet “Ruler over His Household,” because my “Lord *hath* made” me such: I am the Messenger to “*deliver with mercy*” His “people,” and to “correct,” and to “set” thee, and those with thee “before” me “alive in Judgment,” because I am “the

Anointed which the Highest hath kept for" this purpose.

Man of Sin.—Who then is thy Ruler?

Servant.—One "whose shoe's latchet I am *not worthy* to unloose!" One whom I serve, and ardently love, and adore! One whose *holy name* I am *not worthy to speak!* and should not be, should I through years of tears and sorrow labor and suffer for His *precious "Bride,"* and then for *her* and *Him* lay down my life.

Man of Sin.—If thou art prepared to "wash" her "feet," who then hath washed thee?

Servant.—Thou hast not with thy holy (?) water; but in answer to tens of thousands of petitions, and thousands offered during my daily *ablutions* of the last few years, that in like manner I might be "cleansed from all filthiness of the flesh and spirit," and in answer to the prayers, and also the intercessions (not which thou hast offered) of my Master for me, the Holy One hath "washed" my "robes, and made them white in the blood of the Lamb."

Man of Sin.—If thou art "to give" the "Household" "their portion of meat," who then hath fed thee?

Servant.—Thou hast not, for I do not belong to thy flock. I have had "meat to eat that ye know not of," given in answer to petitions for the last few years offered at nearly every one of my three daily sacraments, that I

might constantly be fed with that *holy* "*Bread* which came down from Heaven," of which "*if any man eat HE SHALL LIVE FOREVER:*" and my Master therefore hath "given" me "to eat of the Hidden Manna."

Man of Sin.—If thou suppliest the "Household" with the "*golden oil*" from "the two *Anointed* Ones," who hath "*anointed*" thee with the "*Anointing Oil* of the Lord?"

Servant.—I belong not to thy succession, for it is written, "This is the *Anointed* which the Highest hath kept!" and "*HE*" that "*hath anointed* us is God."

Man of Sin.—Art thou able to, and dost thou exercise the *judicial* authority of Ruler and Judge?

Servant.—Is it not written, the Messenger shall "*set* his right foot upon the sea and his left foot on the earth?" The Highest ever hath His agents, and He "*maketh*" "His ministers a flaming fire." I "*reprove,*" "*upbraid,*" "*rebuke,*" and "*correct*" thee, and those with thee, and "*set*" thee, and "*them*" "*before*" me "*alive in Judgment*" "*with all the words which*" "the Highest hath" given me; and the "*Mighty*" will therefore fulfill His words. Why am I "*anointed*" a "*Ruler?*" Wilt thou make my "*Lord*" a liar?

Man of Sin.—Canst thou, and dost thou "*give*" the "Household" "*their portion of meat,*" the *kind* specified by thy Lord, "*meat in due season?*"

Servant.—I shall “give” thee and thine very strong “meat,” but to the others, “meat” that shall make them “strong;” so that they shall “be able” to “stand before the Son of man;” for when they eat the “honeycomb” that I “give” unto them, their “eyes” are “enlightened,” and it is very “sweet” “unto” their “taste.”

Man of Sin.—Canst thou, and dost thou enable “five” of the “virgins” to take “oil in their vessels with their lamps?”

Servant.—I fill “their vessels” with the “Golden Oil” with which they keep their “lights burning,” and therefore “are not in darkness, that that day should overtake” them “as a thief.”

Man of Sin.—Canst thou, and dost thou know WHEN the “Bridegroom” shall “return?” and knowing this, canst thou, and dost thou “cry” “Behold! the Bridegroom cometh?”

Servant.—“Upon one Stone” “that” the Highest hath “laid before” me, are “seven eyes” which see with the eyes of God the *specific time* WHEN He “will bring forth” “the Branch,” for “the Lord of Hosts” hath “ENGRAVED the GRAVING thereof:” and they represent “the eyes of the Lord, which run to and fro through the whole earth,” taking cognizance of and controlling all causes and effects; and thereby seeing the time of the event and securing its

accomplishment. And therefore I “cry,” “Behold! the Bridegroom cometh!”—therefore have I “cried with a loud voice,” “Go ye out to meet Him!” And the Highest hath “illuminated” me with a light the brilliancy of which doth shine “as it were the Sun.”

Which, flashing through the future night,
Illumines it with waves of light!

Man of Sin.—Thou sayest, “stand by thyself,” “for I am holier than thou.”

Servant.—I say to such as thou art, “stand by thyself!” for thy very touch is corruption.

Man of Sin.—Thou “exalteth” thyself “above all that” I have “called god,” or have “worshiped.”

Servant.—Yes; but that is no great exaltation.

Man of Sin.—Thou claimest for thyself great honor, for even above myself thou wouldest thyself “exalt,” and claimest on me to sit in Judgment.

Servant.—The “honor,” and “exaltation” of judging thee, is like unto that of environing with “flames of fire” a hollow, rotten tree that has become a den of vipers, that both may be consumed together. Although to suffer for my Master is an honor, yet is it such a marvelous “honor” and “exaltation,” that one whom the “Highest hath” “anointed” “Ruler” should “set” thee “before him” in “judgment?”—that one, who with his brethren

“shall *judge angels*,” should *judge thee*?—that one, who soon shall “*reign*” with the *Son of God*, as a “*king and priest*,” should in the name of the Mighty, *judge and sentence* thee?—that one, whose “*Lord*” hath said, that “*Of a truth He will make him Ruler over all that he hath*,”—should sit in “*Judgment*” on thy bloody, foul, loathsome, putrid, demonized carcass, which thou hast audaciously “*placed*” in God’s “*Temple of Truth*,” and dost “*exalt*” therein as *God*? And thou hast “*set up*” therein thy “*abomination*” in “*place*” of the Great Sacrifice “*offered*” “*once for all*,”—the *perpetual* or “*DAILY SACRIFICE*”—the “*daily bread*.” Thus hast thou “*taken away*” from the “*Household*” that “*Bread* which came down from Heaven.” And *on thee* is “*found the blood of prophets and of saints, and of all that were slain upon the earth* :” and thou hast “*opened*” thy bloody, beastly “*mouth in blasphemy against God*.”

Man of Sin.—Thou openest thy mouth in *blasphemy* against His vicegerent.

Servant.—Then will I *blaspheme* the more:—for if every *righteous* word of execration, and every anathema of *heaven*, could be condensed into one *withering, scathing, consuming* STREAM OF BURNING LAVA, then would I—had I the power—*pour it on thy accursed head ! AND THROUGH THY VIPERED HEART !*

Man of Sin.—Hast thou no dread of being impaled upon my “horn” which hath *transfixed* its millions?

Servant.—My God shall *transfix* thee!

When *Fiend of HATE* hath *whole* control,
Will he deal *gently* with thy soul?

Transfixed between Old Serpent’s fangs,
Will he regard thy writhing pangs?

As all thy hours with horrors teem,
Shall not each one eternal seem?

Thy doom, and his who doth “deceive,”

IS PUNISHMENT WITHOUT REPRIEVE!

Man of Sin.—My claws shall sink deeply into thy soul and body; I will tear thee with my “*talons!*”

Lion-Anointed.—As hath thy Master, thou truly hast a marvelous faculty of changing thy aspect, and of “*adapting* thyself to *circumstances.*” Even thy fiendish heart becomes appalled at the sight of thy horrid form in the mirror I have held before thee!

Eagle.—I will hie me to my nest.

—Nay, but I “*will* talk with thee.”

Eagle.—Then will I farther question thee. How knowest thou that I am that which “*remainest of the four beasts?*”

—Didst thou not build thy nest within *their lair?* and with *their authority* and *power* hast not thou also had “the

dominion of the earth, and of those that dwell therein, with much oppression?" Since they each successively "had a great time," who but thee hast "had the governance of the world?" and *since* thy "voice went" "from the *midst* of" thy "body" when there "grew" "eight" "contrary feathers:" and when "*that kingdom*" was "*restored* again to HIS *beginning*" AT THE COMMENCEMENT of thy "*proud Times*," (the Times, Time, and a half,) *who*, BESIDE THEE hast "reigned upon earth?" And *therefore* art "*thou it that remainest*;" but thou shalt not long remain; for thy "eight" "feathers" have become "two little feathers," and *still* "remain under the head:" and all thy other "feathers that" have "stood up" "that they might rule also," "appear no more:" and thy other four "little wings" no longer enable thee to float in the airy heighths of the *political* and ecclesiastical heavens, for *as such*, they also have passed away. And all that now "remains" to thy body is *one* "HEAD," "*two little feathers*," and "FOUR WINGS" which give thee some *support* in the *latter* "heaven;" and *soon* even these shall fail thee also, for at this moment one of the wings is *beginning* to disappear. Two of thy "*three heads*," which were *executive* forces, *as such*, have ceased to be. The "GREAT HEAD" "*that was in the MIDST*" lieth dead by "the great river Euphrates," although "the number of the army

of" his "horsemen were two hundred thousand thousand." He has been known as "THE SICK MAN," and *therefore* said the ALL-WISE, "He shall *die upon his bed, and yet with pain.*" Of the OTHER TWO, it is written, "The sword of THE ONE shall *devour the other.*" And oh, thou subtle Potentate, who saigest whilst in exile, "I will yet wear the Purple Robe," the HIGHEST doth say to thee, Thy Kingdom shall *SPEEDILY wear the weeds of mourning!* Therefore, "that thou doest, *do quickly;*" thou art "THE HEAD *that remained,*" "and falling headlong" shall "all" thy "bowels gush out," for thou art "the street of the great City" "where" "our Lord was crucified;" and therefore it is written, "at the last shall *he fall* through the *sword* himself." THY SWORD PIERCED AT SOLFERINO! and thou knowest well, it was *thy* sword that "DEVoured" ON THE PLAINS OF SADOWA! And therefore THOU art "the HEAD *that remaineth;*" and in thy pride thou boasteth that thou wilt be the HEAD not only at the Œcumenical Council, but for many years thereafter. But thy *head* shall be *cut off*: and though thou shalt then be an ecclesiastical "little wing" of the "body," yet *it* shall *then* be broken. And the "TWO LITTLE FEATHERS" in *that Kingdom of the "grand Council,"* which still "remain UNDER" thy "head" shall *then* pass "over" thy "HEAD" and shall go "unto IT, and set themselves up to reign," but

“their kingdom” shall be “*small* and FULL OF UPROAR.” And as thy Second Empire was established by a grand *Coup d’Etat*, so now it shall in *like manner* SUDDENLY *disappear!* For thou shalt be *smitten*, FIRST with the SWORD *from without!* and *then* from *within!* And although thou dost exalt thy Throne to heaven, and dost *now more than at any time before* lift up thy heart in the pride of thy greatness and power, yet *now* QUICKLY the MOST HIGH shall bring thee DOWN TO HELL! Thou dost say, “*I am a god*, I sit in the seat of God.” “*Wilt thou yet say before him that slayeth thee*, I AM GOD? but thou shalt be a man, and no God, IN THE HAND OF HIM THAT SLAYETH THEE!”

But know thou, oh VICTOR EMMANUEL, those “*two little feathers*” shall “*reign*” in “THE SMALL KINGDOM FULL OF TROUBLE” “AND FULL OF UPROAR,” *until the* KINGDOM OF THE GREAT VICTOR! *until the* REIGN OF KING EMMANUEL! “The HEAD” and “*little wing*” shall “appear no more,” “and *their* kingdom” shall be established. And oh, thou *effete* and FOUL “LITTLE WING,”—now *beginning* to disappear—the HIGHEST shall pour upon thee STILL GREATER INDIGNATION! And the MIGHTY shall visit upon thee, oh thou *corrupt* and *haughty* HOUSE OF HAPSBURG, STILL GREATER JUDGMENTS! And *also* upon thee, oh thou *proud* and *wicked* MUSCOVITE, the

GREAT GOD WILL RENDER HIS ANGER WITH FURY! AND HIS REBUKE WITH FLAMES OF FIRE! For *all ye* belong to the "body" of this "EAGLE!" and *ye all* shall be "*consumed*" away! and "*be utterly burned with fire!*" "AND YE SHALL KNOW THAT THE LORD OF HOSTS HATH SENT ME UNTO YOU!"

AND HEARKEN NOW, O LAND OF MY NATIVITY, BELOVED AMERICA! "COME NEAR, YE NATIONS, TO HEAR! AND HEARKEN, YE PEOPLE! LET THE EARTH HEAR! AND ALL THAT IS THEREIN! THE WORLD, AND ALL THINGS THAT COME FORTH OF IT! FOR THE INDIGNATION OF THE LORD IS UPON ALL NATIONS! AND HIS FURY UPON ALL THEIR ARMIES!" And therefore let all the RULERS of the earth, and all the PEOPLE of the world hear! For thus saith the ALMIGHTY LORD GOD, "I LIFT UP MY HAND TO HEAVEN, AND SAY, I LIVE FOREVER! IF I WHET MY GLITTERING SWORD, AND MINE HAND TAKE HOLD ON JUDGMENT, I WILL RENDER VENGEANCE TO MINE ENEMIES! AND WILL REWARD THEM THAT HATE ME!" "FOR MY SWORD SHALL BE BATHED IN HEAVEN! BEHOLD! IT SHALL COME DOWN UPON" "THE PEOPLE OF MY CURSE, TO JUDGMENT!" "*Be wise* now, therefore, O YE KINGS!

be instructed, ye JUDGES of the earth! serve the LORD with fear! and rejoice with trembling! KISS THE SON, lest He be angry, and ye perish from the way when His wrath is kindled but a little!" AND "LET ALL THE INHABITANTS OF THE WORLD STAND IN AWE OF HIM!" "For by fire and by His sword will the Lord plead with all flesh! and the slain of the Lord shall be many!" "AND YE SHALL KNOW THAT THE LORD OF HOSTS HATH SENT ME UNTO YOU!"

Eagle.—If thou art the Lion-Anointed, thou shouldest, long ere this, have sent out thy "roaring voice."

— — The HIGHEST had declared *more than TWO THOUSAND THREE HUNDRED years ago*, that this should *not* be done till AFTER the "*devouring*" carnage of SOLFERINO AND SADOWA:—for it is written, "And I beheld, and lo! THE HEAD upon the RIGHT side *devoured* IT that was upon the LEFT side. THEN I heard a voice which said unto me, *Look before thee and consider the thing that thou seest*, AND I BEHELD, AND LO! AS IT WERE A ROARING LION chased out of THE WOOD: and I saw that he sent out a *man's voice* unto the EAGLE, and said, *Hear thou! I will talk with thee, and the HIGHEST shall say unto thee, Art not thou IT that remainest of the FOUR BEASTS whom I made to reign in my world, that THE END of their times might come through them?*"

Eagle.—I know thee, who thou art; thou art the ec-cursed, and the Mighty shall drive thee back to a *desolate* place, and those wild “BEASTS” shall tear thee!

— — I *have* been “driven” to a *desolate* place, and for many years, in the deep, dark “wilderness,” “among” those wild “*beasts*,” have been tempted by thy hydra-headed Dragon.

Eagle.—Hast thou not been for more than *seven years* away from the great ATLANTIC GATHERING—thy home?

— — Yes; for it was *then* said, “*Warn* every body for me to have nothing to do with SPIRITUALISM, *that* (in respect to you) has been my ruin!” Yes, and yet perchance my own proud heart was partly cause; but not in “respect to” eternal “ruin” toward the Highest, if there is no repentance. The “WARNING” will be found on page 49, Part 1st.

Eagle.—If thou art “the Anointed,” hast thou, at different times and places, unaided by Spiritualism, told what was transpiring in places distant from thee? Has the Highest shown thee in minute detail things which have afterward transpired? has He, by visions, and by showing thee parchments on which were written startling words, and by causing articulate words to be spoken to thee, to a degree guided thee in regard to thy Message to me? and by His Spirit guided thee in all?

— — Yes. Example. Last night, after having been informed that I was made Ruler over the Household, I was

then told that the PRESENT RULERS of the Kingdoms were TITULAR. Until a few moments ago, when I looked for the word, I did not know its meaning; indeed, until then I was totally ignorant that there really was such a word.

Eagle.—And although thou claimest to have a MESSAGE of PURITY from HOLINESS ITSELF, thou dost, unlike all others, voluntarily exhibit the scenes on the *sullied* portions of the canvas of thy life.

— —Yes, that *other lions* still straying in “*the wood*” may be *encouraged* by my MASTER’S NOBLENESSE OF HEART; and also that the pictured *scenery* of HIS *woodland* life may, by the *contrast*, appear the more beautiful and bright! also knowing that when thou seest a *remaining* spot of *whiteness*, thou dost take *especial pains* to pollute it with thy filthiness, and that as thou hast “called the Master of the House Beelzebub,” thou wilt “much more” “them of His Household” I have forestalled thee herein. If thou thinkest to find food and shelter in *this* “capital,” thou shalt fill thy craw with icicles, and thy “belly with the east wind!” But my Master will give me another panoramic canvas, a silken one, of gorgeous scenery and unsullied purity! which, unwinding from the great drum of Eternity, shall rival in dazzling whiteness the luster of an angel’s wing!

Eagle.—Thou hast said that “along that path which my

vulture eye hath not seen thou hast been chased *out of the wood* of a howling wilderness." Then art thou "CHASED OUT OF THE WOOD?"

— — Yes. For twenty-five years my voice hath not been heard in any assembly, until I arose on the last day of the last month, and with uplifted hand swore, "by Him that liveth forever," that in NINETEEN TIMES "all thy vain *body*" should be "*burnt!*" About twenty-five years ago I left my parents' home of luxury, and built me a den in the edge of the woods. Well do I remember how my noble mother,—embracing me, the first night I started to retire to my lonely dormitory,—endeavored with words, and tears, and love, to dissuade me from my purpose; but I felt even then that thou hadst no right to monopolize the "knowledge of heavenly things;" and that the Highest had a mission for me about these very things, which I should study out. But after awhile *thy Master did* "dissuade" and frighten "me from my purpose," by ejecting into my mind the most horrid blasphemies; and since I have commenced this Message to thee, he has thousands of times renewed his attacks with a hundred-fold greater violence, and should I once allow them to escape my lips, I should as surely fall as my Master would have done had he cast himself down from the pinnacle of the Temple. As I never have to the present day, on any occasions, used in

vain the name of the Highest, I was at first much alarmed, but now I know *who* and *what* thy Master Spirit is, and "*what* is in man." But in neglecting to resume, until now, the "study" I then commenced, has been the great sin of my life; and I have indeed been driven to a *very* "*desolate* place." Nearly six years ago I wrote in a letter, "as Nebuchadnezzar was driven out until *seven times* passed over him, and until he fully learned that the Most High ruled in heaven and earth, so is it, and shall it be with me." But know thou that those seven years are now ended. I had *not thought of what* I then wrote *until a few weeks since*, when speeding along the banks of the broad river through the gray forests that stretch away *hundreds* of miles toward the *setting* Sun. And *coming forth* from a *deep, black wilderness* of sorrow and temptation, and also by the SPIRIT of the HIGHEST "*chased out of the*" "*wilderness*," where thou hast driven my predecessors, and *issuing forth* FROM THE WILDS OF WESTERN AMERICA, do I now, oh, THOU EAGLE OF THE OLD WORLD, "send out" TO THEE my "roaring voice!" FOR "THE HIGHEST HATH LOOKED UPON" THY "PROUD TIMES, AND BEHOLD! THEY ARE ENDED!"

Thou hast "*taken away*" the Shepherd, and driven the sheep into the "wilderness" among wolves, and with thy "hurtful claws" thou hast seized the tender lambs of the

flock! and with thy “horrible wings” thou hast borne them away! and with the horny mouths of thy “malicious heads” thou hast torn out their hearts! and sucked their blood! But now shalt *thou* be driven away “like the chaff of the summer threshing-floors!” For a hurricane of wrath from the Mighty shall swoop down upon thee! the strong talons of vengeance shall seize thee! and thou shalt be borne away upon the wings of destruction! and the vampires of Hell shall tear out *thy* heart! and suck *thy* blood!

Eagle.—If thou hast been “kept” to *prophecy* against me, and to thus “correct,” things should have happened even in thy youth as tokens, which illustrate thy work.

— —I then said,—

Great *dragons* and *leopards* beset thy way!

Be thou a *lion*, and couch for this prey!

Thou art that “*beast*” which is “like unto a *leopard*,” and thou art “*Dragon*”-inspired, for HE “gave” thee “his power, and his seat, and great authority.” And now have I couched for thee. “Will a lion roar in the forest when he hath no prey?” In the deep woods I set a ponderous trap, and carefully covered it with leaves; during the night heaven covered it with a snowy sheet. Early in the morning going unto it, I looked, and lo, I had caught an enormous EAGLE. He essayed to tear me with

his claws, but I knocked him in the head, and then shuddered to find that I had caught him by only *one* talon! A ponderous trap hath been set for thee; and during the long night that is passed, heaven has covered it with a snowy sheet, even the mantle of truth! and thou hast “polluted” it by “setting up” thereon the “abomination” of thy vile carcass, unmindful of the trap hid beneath it for thee! But now, early in the morning of the glorious day which is dawning upon the earth, have I sprung upon thee the *two ponderous jaws* of PROPHETIC TRUTH! and have caught thee by *ONE* talon! the only *remaining* one of *THY* “EIGHT!”—“the small kingdom and full of trouble,” “and full of uproar,”—and now will I aid my Master in knocking thee in the head!

Eagle.—I have said that if thou wert to prophesy *for* and *in the place* of John, thy name also should be John: that if thou art “that servant” “whom his Lord *hath* made Ruler over His Household” as “the ANOINTED,” to *minister* unto them in divine things, by “giving them meat in *due* season,” and supplying “their vessels” with “*oil*,” so that they need not “walk in darkness,” thy name also should signify “the Grace and Mercy of God:” and that if thou, *as such*, “Ruler” and “Anointed,” art to “correct” a portion of the “Household,” and in the character of a Judge, to “set them before” thee “ALIVE IN JUDG-

MENT," thy name should be *representative* of thy Offices and work: and that if a portion of the "Household" thou art to guide, ("as sheep going astray,") "unto the" Great "Bishop of" their "souls," and that if thou art *His representative*, thy name should likewise be Bishop.

Now, thou dost affirm that before my "eight" "contrary feathers" "grew," that *I* "set" thy MASTER "before" me "alive in Judgment," tried Him, and "condemned Him to be guilty of death;" and it is written, "then led they" Him "unto the Hall of Judgment;" now if thou art "*the Anointed*" "whom" He "HATH made RULER" to "set" myself and those with me "before" thee "ALIVE IN JUDGMENT," art thou the *only* earthly "Hall of Judgment" in which, and "*before*" which we are to be *tried, condemned* and SENTENCED?

Lion-Anointed.—YES!

Eagle.—Is then thy name (the "jots and tittles" being fulfilled) *representative* of this, thy Office and work?

— —Yes, to as great a degree as a name could represent them.

Eagle.—How knowest thou that my "*proud times*" "are ENDED," and that "in NINETEEN TIMES" my "*body*" shall be "*burnt*?"

— —I know it because the MOST HIGH *is true*, and because "the *Times* also of the Highest have *plain begin*

nings IN WONDERS AND POWERFUL WORKS, and *endings* IN EFFECTS AND SIGNS!"

Eagle.—It is written, "*the rest of my people shall he deliver with mercy.*" From *what* shall they be delivered? A "RULER" is supposed to be able to deliver his people; if thy name is, The Grace and *Mercy* of God, canst thou His "people" "*deliver with mercy?*"

— — It is written, "As soon as I had eaten it, (the Little Book), my *belly* was *bitter*." This *Message* to thee "*is the curse that goeth forth over the face of the whole earth!*" AND WITH ITS GOING FORTH COMMENCES "A TIME OF TROUBLE, SUCH AS NEVER WAS SINCE THERE WAS A NATION!"—"the *sea* and waves" shall "*roar!*"—there shall be a foaming *sea* of darkness, of trouble, and of blood! and a devastating storm of vengeance from the Almighty! But this *Message* doth contain an *antedote* for its own "*bitterness*" to those who will receive it, which shall be to them "*sweet as honey,*" and *thereby* shall they be "*delivered with mercy,*" for a part of their "*song of gladness*" shall be—

But Thou wilt make this surging SEA
 ROLL OUR FRAIL BARQUE ONWARD TO THEE!
 For these black heavens now are rent!
 Through them Thou hast Thine Angel sent
 To calm the fury of the blast!

A *holy light* from Thee to cast
Upon the pages of *Thy Chart!*
Thy STRENGTH and WISDOM to *impart!*

“The fury of the blast ” which would have swept them away, shall to *them* “in gentle zephyrs wreathe,” whilst the tornado of destruction shall fall upon the wicked; for by warning them of present and coming danger they shall fly to the “ARK” of SAFETY, and *thus* be “*delivered with mercy.*” I supply “their vessels” with “oil,” so that in the thick darkness they shall not fall into the abyss of ruin!—I “give them their portion of meat in *due* season,” so that they are *strong* to battle with the waves of trouble and temptation, and shall also have *strength* TO “STAND” before the waves of wrath, which are rolling on like an overflowing flood! My “LORD HATH made” me “RULER over HIS HOUSEHOLD” because I am the LAST “ANOINTED” the prophets declared should come; and *therefore* He said, “the LAST *shall be* FIRST:” for in NINETEEN TIMES there will be *many* “KINGS and PRIESTS.” As “the Anointed which the Highest hath kept,” I shall *minister* unto them the “*grace*” and “*mercy*” of HIM who was “*anointed with the oil of gladness above*” His “fellows,” in WHOSE coming, BELIEVING, they shall “*rejoice with joy unspeakable and full of glory,*” and *thus* shall I “MAKE THEM JOY-

FUL UNTIL THE COMING OF THE DAY OF JUDGMENT!" and thus "*deliver them with mercy!*" and *then shalt thou be delivered* "to the burning flame!"

Eagle.—As I regard not, O Lion, the mutterings of eternal thunder, shall I now quake before thy "roaring" "voice?" Like thine ancient *Prototype*, who prophesied great showers of rain, hurricanes of wind, and a deluge of water, thou wouldest frighten by thy evil auguries, but I *believe* them *not*; mine, is a foundation unchangeable, which hath withstood the *shock* of centuries, I am not to be "*carried away* by every *wind* of doctrine."

Lion-Anointed.—But thou *shalt believe*, when by a *whirlwind* of vengeance from the MIGHTY thou shalt be "*carried away*" "*as the chaff*," and thy foundation with thee!—when by the *shock* of its crash it shall shake the foundations of the earth! For the MOST HIGH shall from heaven pour down upon thee, not great showers of rain, but great showers of red-hot thunderbolts! not hurricanes of wind, but hurricanes of devouring flame! and He will sweep thee away, not with a deluge of water, but with an overflowing deluge of consuming fire! For the "WITNESSES" have testified that *thou*, and *those* with thee, are "GUILTY OF DEATH." And as "the Anointed which the Highest hath kept for" thy "WICKEDNESS," "and for their WICKEDNESS UNTO THE END," I do now

herewith *condemn* and *sentence* "thee" and "them" to SPEEDY DESTRUCTION! And now know assuredly, that verily "the HIGHEST *also* hath looked upon" thy "*proud times*, and behold! *they are ended!* and HIS *abominations* are *fulfilled!* And therefore appear *no more*, thou EAGLE! nor thy horrible wings! nor thy wicked feathers! nor thy malicious heads! nor thy hurtful claws! nor all thy vain body! that *all* the earth may be *refreshed!* and may *return!* being *delivered* from thy *violence!* and that she may hope for the *judgment* and *mercy* of HIM that made her!"

And from *these shores* shall *now* roll forth TWO great tidal WAVES OF FLAME, which shall destroy thy proud dynasties! and sweep away the thrones of iniquity! and HEAVEN shall roll down upon thee a *vast sheet of flame*, which shall UTTERLY CONSUME THEE!

One wave* from this lashing "sea!"

"The curse" of this "Flying Roll!"

AND HEAV'N SHALL THUNDER ON THEE!

THOU'LT PASS "AS A" FLYING "SCROLL!"

* Republicanism.

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